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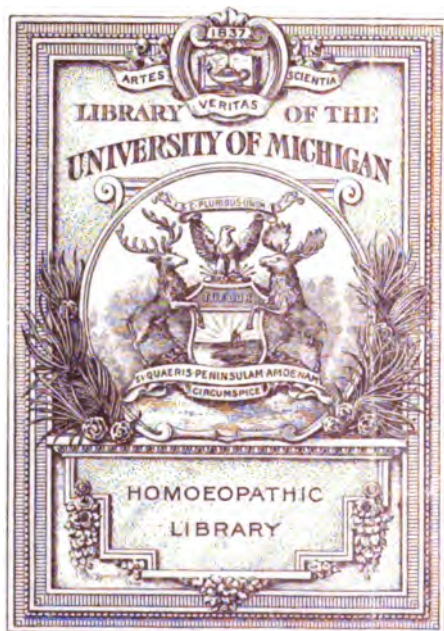
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**THE
ILLUSIONS
OF
CHRISTIAN SCIENCE**

THE
ILLUSIONS
OF
CHRISTIAN SCIENCE

ITS PHILOSOPHY RATIONALLY EXAMINED

WITH AN APPENDIX ON
SWEDENBORG AND THE MENTAL HEALERS

BY
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DEFINITIONS.

ILLUSION.

"The very name illusion points to nothingness."

Mary Baker G. Eddy.

PHILOSOPHY.

The all-embracing system that furnishes the ultimate rational explanation of all things.

Standard Dictionary.

AUTHOR'S NOTE.

The numbers unless otherwise stated refer to *Science and Health*. Editions used 1898 to 1904.

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The Illusions of Christian Science.

THE QUESTION.

To be, or not to be; that is the question.—HAMLET.

CHRISTIAN SCIENCE is founded on very definite and distinctive principles of doctrine; but these principles are little known and understood, because they are not taught systematically in *Science and Health*, but are interwoven with the claim of healing the sick, like the tangled underbrush in a primeval forest. It becomes our task to untangle this mass of unscientific teaching, and present in order the doctrines of this new religion, that one may readily understand the basic principles on which it rests.

The claim of healing the sick and of doing miracles similar to those done by our Lord and His disciples is put forward as a bait to catch the unwary, not only by Christian Science, but also by many of the mushroom religious growths of modern times. This claim hides the hook of false dogma and injurious religious pretenses. It is our purpose to remove this bait which

deceives the multitude, and examine the fundamental principles which underlie this so-called Science. We enter upon an examination of this religious philosophy in order to gain a knowledge of its science of "Being," to learn its fundamental concepts, and to test their truth by that primary requirement of every true philosophy, namely, agreement with its own teachings as well as with the teachings of Divine Revelation, the dictates of sound reason, and the universal experiences of mankind.

We are encouraged to make this investigation by the author of *Science and Health*, who says:

"Now, across a night of error, dawn the morning beams, and shines the guiding orb of Truth. The Wisemen are led to behold and follow the day star of Divine Science, as it shows the way to *eternal harmony*.

"The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity." (Preface, p. i.)

Let us then enter the portals of this "Science," taking our thinking faculties with us, that we may follow the sage advice of the beloved apostle when he said:

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God.

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world." (1 *John iv.* 1-3.)

Christian Science claims to be "a final revelation of the absolute Principle of scientific being and of healing" (p. 1). It also claims to be based on Scripture and reason. Thus we have some ground in common on which we all stand. It is from this common ground that we must be convinced of the truth of Mrs. Eddy's teaching and claims.

THE SOURCES OF MRS. EDDY'S TEACHINGS.

Mrs. Eddy claims that her book *Science and Health* is "a final revelation of the absolute Principle of Scientific Mind-healing" (p. 1). She gives the date of its first discovery as 1866, but she did not publish *Science and Health* until the year 1875. It is now fully established by authentic documents that before these dates, Mrs. Eddy was treated for certain physical diseases by Phineas Parkhurst Quimby from whom she derived her ideas of mental healing, and whose manuscripts

she copied and used for years before she wrote and published *Science and Health*. How much she derived from this source it is at present impossible to tell, because the Quimby manuscripts are not published, but they have been carefully preserved by Dr. Quimby's son, and we are assured that they will become available for study at some time in the near future. We are, however, informed on the testimony of reliable witnesses that Dr. Quimby taught the same principle of healing, and held to the same fundamental principles of doctrine as those taught in *Science and Health*. In other words, if the testimony of these witnesses is reliable, Mrs. Eddy is not the discoverer and author of this principle of healing, neither was it revealed to her as "the final revelation of God to men." Consequently her claim of being a divinely authorized reve-lator of a new religion to the world is false, and the religion itself is built on a foundation of sand.

There is, however, still another witness to the teachings of Dr. Quimby, who published his ideas of mental healing before the publication of *Science and Health*. This author is Rev. Warren Felt Evans, who became a patient of Dr. Quimby in 1863, and who was so impressed with the value of Dr. Quimby's ideas that he too began to teach and practise this method of mental-healing. Dr. Evans was a profound scholar and well

versed in the principles of philosophy taught by the various schools. He brought forward in support of the doctrine of mental-healing a great array of quotations from many philosophical writers; but his own philosophical position was that of idealism as taught by Berkeley and his followers. Dr. Evans published the following works: *Mental Cure* (1869); *Mental Medicine* (1872); *Soul and Body* (1875); *Divine Law of Cure* (1881); *Primitive Mind Cure* (1884); *Esoteric Christianity* (1886). Dr. Evans fully and frankly acknowledges that he derived his idea of mental-healing from Dr. Quimby. Both were idealists, and both based their principle of healing on that of idealism, namely, that all outer phenomena are the effects of the mental nature; as Evans says:

"Disease is not so much a mere physical arrangement, in its primary principle, as it is an abnormal mental condition, an inharmony of the psychical element and force — *a wrong belief, a falsity.*" (*Mental Medicine*, p. 209.)

Again he says:

"Disease being in its root *a wrong belief, change that belief, and we cure the disease.*" (*Ibid.*, p. 210.)

And he continues:

"The late Dr. Quimby, of Portland, one of the most successful healers of this or any age, *embraced this view of the nature of disease*, and by a long succession of most remarkable cures, effected by psychopathic remedies, at the same time proved the truth of the theory and the efficiency of that mode of treatment. Had he lived in a remote age or country, the wonderful facts which occurred in his practice would have now been deemed either mythical or miraculous. He seemed to reproduce the wonders of the Gospel history. But all this was only an exhibition of the force of suggestion, or the action of the law of faith, over a patient in the incompressible condition." (*Ibid.*, p. 210.)

Dr. Evans made no claim to original discovery of the principle of mental-healing; but freely recognized Dr. Quimby as the source of his ideas, even of that theory of disease which regards it as *a wrong belief*, the foundation principle of Christian Science practice. Mrs. Eddy, in setting forth her claims, says:

"God had been graciously fitting me, during many years, for the reception of a final revelation of the absolute Principle of Scientific Mind-healing." (*Science and Health*, p. 1.)

This principle is identical with that enunciated by Dr. Evans which he derived from Dr. Quimby, with whom Mrs. Eddy was also associated and from whom

she evidently derived many of her ideas. Mrs. Eddy thus states her doctrine of disease:

"The opposite of Truth — called error, sin, sickness, disease, death — is the false testimony of false material sense; this false sense evolves, *in belief*, a subjective state of mortal mind, which this same mind calls *matter*, thereby shutting out the true sense of Spirit." (p. 2.)

"Disease is a delusion." (p. 294.)

"It is *a belief*." (p. 61.)

"It is *a false belief*." (p. 392.)

"Sickness is a delusion." (p. 392.)

In these definitions we see that the fundamental idea of disease as "*a false belief*," "a delusion," "error," is the same as that of Dr. Evans, who calls it "*a wrong belief, a falsity*." But Dr. Evans says he derived his idea of disease from Dr. Quimby; and as both Dr. Evans and Mrs. Eddy derived their idea of mental-healing from Dr. Quimby, it is evident that Mrs. Eddy also derived her idea of disease as *a false belief* from him. It is not reasonable to suppose that the Almighty would make a final revelation of this idea through Mrs. Eddy, when it had already been made known by Dr. Quimby, and was already published and was being used and taught by Dr. Evans. There was no need of a revelation of that which was already known. Again

the question arises, is this principle of the nature of disease true? If it is not, it is preposterous to ascribe it to Him Who is Truth Itself. We shall take up the examination of this question in a later chapter.

Another distinctive teaching of Mrs. Eddy is her key to the Scriptures, in which she claims to give a spiritual explanation of the Bible. This interpretation of the Scriptures is also based on the principle of idealism, which, while using the ultimate or literal sense as a symbol of the ideal, altogether denies its actual existence as a distinct entity. Her explanations of Scripture are brief and meagre; only a very small portion of the Bible is explained, but all the explanations are directed toward teaching the doctrine that matter, sin, sickness, and evil are simply false beliefs. The idea of an internal sense, and the symbolism, are evidently borrowed from the explanations of Scripture given by Swedenborg, for Mrs. Eddy, it is well known, was at one time a reader of the writings of the Swedish seer. Indeed it is a curious fact that the three prominent teachers of mental-healing, Dr. Quimby, Dr. Evans, and Mrs. Eddy, read and made use of the teachings of Swedenborg; but, as we shall see later, they read him through the colored spectacles of idealism as derived from Berkeley, and did not grasp Swedenborg's great principle of discrete degrees, in which he affirms the

distinct existence, actuality, and reality of three planes of existence, namely: the Divine or God; the spiritual world and the spirit of man as an organized form in that world; and the natural world of matter, of which man's material body is organized. In this teaching, Swedenborg agrees with the Bible, with the teaching of Christ and the apostles, and with the faith of the noblest and best minds of the Christian Era.

Christian Science sweeps aside this belief, and bases both the principle of healing and the philosophy of existence on the non-existence of matter. In fact, Christian Science is essentially an explanation of the origin of evil on the theory that matter does not exist.

"All things in the natural world are material, and in themselves are fixed, stated, and measurable; fixed, because they are permanent, however the states of men may be changed." (Swedenborg, *Apocalypse Explained*, 1218.)

PRESENT BELIEFS.

Prove all things; hold fast that which is good.

—I THESS. V. 21.

BEFORE examining the beliefs of Christian Science, it is necessary to —

“set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the Word.” (*Luke i. 1, 2.*)

The vital questions of the philosophy of religion centre around the subjects relating to God, creation, man, the relation of man to God, and of God to man, the origin of evil, salvation from it, the problem of death, and the future life, and the nature of existence in general. Christian Science deals with these questions, which are as old as the race itself. Let us then arrange them in order, and take a general view of them before we examine the solutions offered by Christian Science.

God is universally regarded as an infinite and eternal Being, the First Cause, the Creator of all things and of man. The things created on the other hand are regarded as finite and limited, having a beginning, and

depending on the Creator for their continued existence. It is believed that the universe as created by God was "very good," being designed for the use of man; and that His end in creating man was to give him eternal life.

On the other hand, it is generally recognized that evil exists. In some way it has come into the world. It is the source of innumerable miseries; murders, thefts, frauds, deceits, hatreds, revenges, and many other forms of evil disturb and destroy human happiness, and make the question of evil and how to deal with it one of the most vital problems in human life and society.

In the Christian Church the solution of this problem centres in the redemption of Christ and the salvation offered by Him, so that the question of the nature of Christ is one of the great questions which must be dealt with in studying the problem of evil. This is true also in the Jewish Church in their expectation of the coming Messiah to rescue them from the many oppressions and evils which they have suffered during their history.

Another subject of vital interest is the problem of the life after death. Shall we still live when the body is buried and finally disintegrated? If so, how? Shall we retain our personality and individuality? The answer of almost all religions has been in the affirmative, assigning to the good a life of happiness in heaven,

to the evil a life of misery and retribution for the evils committed in the world.

Another great question is the problem of existence. The affirmation of the principles above referred to involves the belief in three distinct planes or degrees, namely, the existence of God, the reality of the spiritual world, and the actuality of the natural world. Swedenborg in his doctrine of discrete degrees presents this subject most clearly. We will here give his teaching in a brief form, that we may gain a clear idea of the subjects which will be examined in the subsequent portions of this work:

I. God is a Divine Substantial Being. He is infinite and eternal in all His attributes, for unless He were substantial He would not be anything. But His Divine Substance infinitely transcends spiritual and material substances in their qualities. He is infinite, they are finite. He is uncreate, they are created. Moreover, He is a Divine Man, not finite and limited, but Divine and infinite love and wisdom, possessing Divine omnipotence.

II. He created a spiritual world of spiritual substances to be the abode of man after the death of the material body. The souls and minds of men, even while living in the natural world, are organized of the substances of that world, and when they leave the natural world by death, they rise to full consciousness in the spiritual

world and live therein in their spiritual bodies to eternity.

III. He created a material world or universe, the abode of men, and organized their bodies out of its materials. This material body clothes the spiritual organism, and serves as a means by which the living spirit comes into contact with the material forms of earth, and by which it lives in the natural world.

IV. These three distinct planes are all real and actual, they bear a certain relationship to each other, but the qualities and laws appropriate to each greatly differ from those belonging to the others. Let us place before the eye these distinct realities which are known to us under the names of God, spirit, and matter. The following diagram will serve to give us a distinct idea of each, and their relationship to the others.

God	—————	Divine Substantial.
Spiritual world	—————	Spiritual substance.
Natural world	—————	Material substance.

The spiritual world is the abode of spirits and angels; the material world is the abode of men; but the Divine Being or God infinitely transcends in quality and perfection both angels and men. He is the Creator and Sustainer of all below Himself. He is infinite, they are finite; yet they are so created as to be receptacles of the bountiful treasures of His love and wisdom in their finite forms and capacities. It is from this, their nature, that they are called images and likenesses of Him.

From these preliminary remarks we may gain a concise view of the subjects we shall now investigate. Let us go forward and learn wherein Christian Science differs from present beliefs; and when a difference arises let us examine it carefully and impartially to see if its teachings are true. Man-made dogmas and opinions based on imperfect views must eventually pass away, but Truth Itself will stand forever.

“Heaven and earth shall pass away, but my words shall not pass away.” (*Matt. xxiv. 35.*)

“God is Order because He is Substance itself and Form itself.” (Swedenborg, *True Christian Religion*, 53.)

“Spiritual things are substantial, and natural things are material; the latter have come forth, and subsist, from the former, as the posterior from the prior, or as the exterior from the interior.” (*Ibid.; Canons; God, iv. 8.*)

THE CHRISTIAN SCIENCE LAW OF HEALING.

This is the very coinage of your brain: This bodiless creation, ecstasy is very cunning in. — QUEEN IN HAMLET.

THE claim of healing put forward by Christian Science attracts the attention of all; but it is evident that this claim and even the recovery of the sick cannot be taken as evidence of the truth of the philosophy of Christian Science. We cannot say, "This person was cured by Christian Science, therefore, its theory of God, of sin, sickness, and disease is proved to be true." The Roman Catholic by relics and bones of saints claims to effect cures; the mental scientist, the hypnotist, the new-thought people, the various schools of medicine, in fact, hosts of people and parties claim to cure diseases, and certain effects sometimes follow the treatment; but do these effects prove the theories of all these clashing and opposing systems? Evidently not! Let us look into the claim of Christian Science and examine its principle of cure. So long as we dwell in the region of effects and theorize about what cured a certain person, we may be led into a thousand fanciful and imaginary conclusions, not one of which may be the real cause.

Mrs. Eddy, however, gives us a very distinct principle on which her claim of curing diseases absolutely rests. If this principle is false the whole fabric of her claim to healing falls to the ground. What is this wonderful principle of healing? She says:

"God has been graciously fitting me, during many years, for the reception of a final revelation of the absolute Principle of scientific being and of healing." (*Science and Health*, p. 1.)

Here is the claim to the discovery of the absolute principle of healing. It is no experimental science like chemistry or physics, built up step by step by experimental research, but the discovery of the absolute principle of healing. No further progress can be made so far as the principle is concerned, it is revealed once and forever. This claim is put forward in the following statements from *Science and Health*:

"All real Being is in the divine Mind and idea; Life, Truth, and Love are all-powerful and ever-present; the opposite of Truth — called error, sin, sickness, disease, death — is the false testimony of false material sense; *this false sense evolves, in belief, a subjective state of mortal mind, which this same mind calls matter*, thereby shutting out the sense of Spirit." (p. 2.)

"My discovery that erring, mortal, misnamed *mind*

produces all the organism and action of the mortal body, set my thoughts to work in new channels and led to my demonstration of the proposition that Mind is All, and *matter is naught* as the leading factor in Mind-Science." (p. 3.)

If we examine these statements carefully, we shall see that error, sin, sickness, and death are only *illusions of the senses. These illusions are from a subjective state of the mind, taking the form of a belief which has no basis in fact.* In other words, the mortal mind imagines something to be, *which in reality has no being.* It is a mere illusion, a "bodiless creation," which the queen in *Hamlet* says, "Ecstasy is very cunning in" creating. But what has this to do with curing disease? It has all to do with it according to the system of philosophy we are now studying. The basic principle of the cure of disease is that *there is no disease*, as we shall presently see. Mrs. Eddy in teaching of disease and its cure says:

"The cure is effected by making the disease appear to be — what it really is — an illusion." (p. 294.)

"Disease being a belief, a latent illusion of mortal mind, the sensation would not appear if this error was met and destroyed by Truth." (p. 61.)

"Man is never sick; for Mind is not sick; and matter cannot be. A false belief is both the tempter and the

tempted, the sin and the sinner, the disease and its cause." (p. 392.)

This law, or principle of cure, is that disease does not exist. Man in his mind imagines a certain condition to exist in his body. There is no trouble in his body, it is in his thought or imagination; he merely thinks something is, that is not. The process of cure is simply to persuade or impress on the mind of the patient the idea that no disorder exists. It cannot exist because there is no such thing as disorder. For instance, do we feel pain in the head or nerves; are we subject to headache, neuralgia, toothache, or earache, the trouble is not in the body but in the mind. Correct the impression in the mind and the trouble in the body will disappear. The same principle applies to all diseases, chronic or otherwise, organic or temperamental. The underlying principle is that all things are mental.

But how does this principle apply to accidents? It is the same. Mark Twain's humorous sketch describing his fall over a precipice is not overdrawn. It is in harmony with the following statements in *Science and Health*:

"When an accident happens — *declare you are not hurt*, and understand the reason why; and you will find the ensuing good effects to be in exact proportion

to *your disbelief in physics* and your fidelity to God." (p. 396.)

"The material body manifests only what mortal mind admits, whether it be a *broken bone*, disease, or sin." (p. 401.)

"The sick, through belief, have induced their own stiff joints and cramped muscles." (p. 401.)

"Ossification, or any unusual condition of the body, is as directly the action of mortal error as insanity. *Bones have only the substantiality of thought which formed them. They are only an appearance, a subjective state of mortal mind.* The so-called substance of bone is formed first by the parent's mind, through self-division. Soon the child becomes a separate, individualized mortal mind, that takes possession of itself and its own bones." (p. 421.)

Our bones, therefore, are not actual things, they are merely mental impressions. If this is true, it is easy to see that a change of mental attitude will change the bones; broken bones are only broken mental images. To mend these bones all we need do is to change the mental picture, and, lo! presto! the bones are knitted together, and we are well. But Mrs. Eddy admits that this process is more difficult than the cure of ordinary sickness and disease. She says:

"Until the advancing age admits the efficacy and supremacy of Mind, it is better to leave the adjustment

of broken bones and dislocations to the fingers of a surgeon, while you confine yourself chiefly to mental reconstruction and the prevention of inflammation or protracted confinement. Christian Science is always the most skilful surgeon, but surgery is the branch of its healing which will be last demonstrated. However, it is but just to say that the author has already in her possession well-authenticated records of the cure, by herself and her students, through mental surgery alone, of dislocated joints and spinal vertebræ." (p. 400.)

We detect here a note of inconsistency. If Christian Science is "always the most skilful surgeon," why is it necessary to call in a less skilful one? When the broken bone is healed under such circumstances, who will claim the credit for the healing of the parts, the materialistic surgeon or the Christian Science healer? Moreover, does not Mrs. Eddy here violate her own principles? She declares that the whole process is on the mental plane; the surgeon called in declares it is on the material plane. How can a Christian Science healer call in an assistant who believes the exact opposite? Will not the mental attitude of one work against that of the other? These are important questions, and they have been decided in a way that no Christian Scientist will question. We read in *Science and Health*:

"Let us suppose two parallel cases of bone disease, both similarly produced and attended with the same symptoms. A surgeon is employed in one case and a Christian Scientist in the other. The surgeon, believing that matter forms its own conditions and renders them fatal at certain points, entertains fears and doubts as to the ultimatum of the injury. Not holding the reins of government in his own hands, he believes that something stronger than Mind — namely, matter — governs the case. His treatment is, therefore, tentative. This mental state invites defeat. The belief that he has met his master in matter, and may not be able to mend the bone, increases his fear; yet neither should be communicated to the patient, either verbally or otherwise, for thus the tendency toward a favorable result is greatly diminished. Remember that the unexpressed belief oftentimes affects the sensitive patient more strongly than the expressed belief." (p. 420.)

From this it is evident that the surgeon both by his expressed and unexpressed thoughts does injury to the patient.

"The matter-physician deals with matter, as both his foe and remedy. . . . The Scientist making Mind his basis of operation, irrespective of matter . . . has rendered himself strong, instead of weak, to cope with the case; and he proportionately strengthens his patient with the stimulus of courage and conscious power. Both courage and consciousness are now at work in

the economy of Being — according to the law of Mind, which ultimately asserts its absolute supremacy.” (p. 421.)

If Mind, Being, Truth, which are All in All, are on the side of the scientist, how is it that he cannot mend a bone; and yet the surgeon who is opposed to Mind, Being, and Truth, and who is under the dominion of error can succeed in the operation? How can Mind, Being, and Truth, together with the scientist, call in the aid of error to help him mend a bone? And why is it so difficult to mend the bone, if it is but a concept of mortal mind, one of its illusions?

Let us now re-state the law of healing that we may keep it clearly in mind as we progress still further in our investigations. The Christian Science theory of disease is as follows:

Disease, sickness, and accidents to the body are not conditions of the physical structure, but are solely conditions of thought in the mortal mind, they are illusions of the mind, subjective states which have no real existence either in the mind or the body.

The law of healing is based altogether on this theory. As disease is mental, not physical; as it is an illusion of the mind like the wild illusions of the maniac; the only way to destroy the illusion or disease is to meet it on its own plane, in the mind itself. We must destroy the illusion in the mind by showing that disease, pain, sick-

ness, broken bones, do not exist. When the patient gets this idea formed in the mind the illusion disappears and with it the disease.

From what has now been adduced it is evident that *Science and Health* teaches that diseases are cured on the principle of the non-existence of matter; for diseases which appear to be disorderly conditions in the material organism are mental illusions; the very bones and flesh are non-existent, being also illusions. Matter itself does not exist, it being the greatest illusion of all, for the conditions of matter are only the arrangement of its substance; therefore the conditions cannot exist, if the substance itself has no existence; but if the matter exists, it is absurd to deny that it has conditions, for the very arrangement of the parts makes the conditions. In the human body health exists when the parts are arranged in order; disease exists when the parts are not in order, that is, according to the old ideas. But Christian Science sweeps all these old ideas aside by affirming that matter does not exist. Hence, to understand this philosophy, we must study its teachings concerning matter.

“The omnipotent God created the world from the order in Himself; and He stamped upon the universe its own order; on man, beast, bird, fish, worms, and on every tree its own order.” (Swedenborg, *True Christian Religion*, 73.)

MATTER, AN ILLUSION — NON-EXISTENT.

HAMLET — *Do you see nothing there?*

QUEEN — *Nothing at all: yet all that is I see.*

— HAMLET.

THE basic principle of Christian Science, on which is founded its claim of healing, is that:

“Mind is All, and *matter* is naught.” (p. 3.)

What men have regarded as matter is not anything. It is only an “appearance,” an “illusion,” conjured up in mortal mind.

“False sense evolves, in belief, a subjective state of mortal mind, which this same mind *calls matter*.” (p. 2.)

The foundation of the law of healing in the philosophy of Christian Science rests on the principle that matter does not exist, and the appearance of its existence is an illusion caused or produced in mortal mind. It is, therefore, necessary for us to examine this doctrine concerning matter more fully, that we may see what this position involves. Matter is defined in *Science and Health* as follows:

"Mythology; mortality; another name for mortal mind; *illusion*; intelligence, substance, and life in non-intelligence and mortality; life resulting in death, and death in life; sensation in the sensationless; mind originating in matter; the opposite of Truth; the opposite of Spirit; the opposite of God; that of which immortal Mind takes no cognizance; that which mortal mind sees, feels, hears, tastes, and smells *only in belief*." (p. 582.)

"*Matter* will be finally proven to be nothing but a mortal belief, wholly inadequate to affect man through its supposed organic action or existence." (p. 19.)

"Omnipotence, omniscience, and omnipresence . . . contradict forever the belief that matter can be actual." (p. 4.)

"God, Spirit, being all, *nothing is matter*." (p. 7.)

"Science shows that what is termed *matter* is but the subjective state of mortal mind." (p. 8.)

"The realm of the real is spiritual. The opposite of Spirit is matter, and the opposite of the real is the unreal, or material. Matter is an error of statement. . . . Nothing we can say or believe regarding matter is true, except that *matter is unreal* and is, therefore, a belief." (p. 173.)

Other expressions about matter are the following:

"Science repudiates matter." (p. 174.)

"To spirit there is no matter." (p. 174.)

"It is not substantial." (p. 174.)

"Matter is error, a false claim to substance." (p. 175.)

"Matter is not created by mind." (p. 175.)

"The first idolatry was belief in matter." (p. 39.)

"Matter is a fiction." (p. 63.)

Again it is said:

"Admit the existence of matter and we admit that mortality (and therefore disease) has a foundation in fact. Deny the existence of matter, and we destroy the belief in these conditions, and with it disappears the foundation of disease. Once let the mental-physician believe in the reality of matter, and he must admit also the reality of all the discordant conditions which prevents his destroying them. Then he is even less fitted for the treatment of disease than the ordinary medical practitioner." (pp. 367, 368.)

The primary condition necessary in the mental Christian Science healer is the belief in the non-existence of matter. He must believe it is unreal, not substantial, not actual, it is an illusion, not created by God, in fact, it is nothing. As the matter does not exist the material body really does not exist, because it is composed of matter, that is, of nothing. In such a body there cannot be pain, sickness, disease, broken bones, wounds, injuries, or any of the things with which the surgeon or physician deals. Their use and function is super-

fluous. Once establish this belief in the minds of men and sickness will disappear, health will be restored, all will be harmony and beauty. The very process of healing consists in convincing the patient, or in suggesting the thought to the patient's mind, that matter is non-existent, consequently there can be no disease or accident, because there is no bodily existence in which disease can inhere. There are no bones to be broken, no flesh to be wounded, no heart to palpitate, no lungs to ulcerate, no liver, kidneys, or viscera to get out of order, no brain to soften or feel pain, no nerves to be irritated. There is no head, no body, no hands and feet, consequently no disease, sickness, or death. The discoverer of the self-evident and absolute principle of healing says:

“Admit the existence of matter and we admit that mortality (and therefore disease) has a foundation in fact.” (pp. 367, 368.)

There is no death because there is no material body to die. Mrs. Eddy admits that if there were a material body or matter in any form, there would be mortality, there would be death, there would be sickness and disease. The whole system of Christian Science rests solely and absolutely on the denial of matter. It rests on the affirmation that:

"There is no matter, it is non-existent." (pp. 174, 367, 368.)

If this principle of Christian Science is found to be erroneous the entire system is erroneous. The principle of healing is erroneous. The claim to its being a Divine Science is erroneous. Mrs. Eddy admits that in case matter exists, in case matter has actuality, death and disease are actual. Prove the actuality of matter and every Christian Science healer will be put out of business, because in that case Mrs. Eddy says:

"He will then be less fitted for the treatment of disease than the ordinary medical practitioner." (p. 368.)

THE HUMAN BODY.

In view of the importance of this doctrine concerning matter, and of establishing beyond the shadow of a doubt that Christian Science bases its claim of healing on the denial that matter actually exists, we will quote some of its teachings concerning the human body. We read:

"Bones have only the substantiality of thought."
(p. 421.)

"Bones are only an appearance." (p. 421.)

"Bones are a subjective state of mortal mind." (p. 421.)

Of muscles she says:

"The human mind has no control of what is termed the human mechanism." (p. 45.)

"The motion of the arm is no more dependent upon the direction of mortal mind, than are the organic action and secretions of the viscera." (p. 53.)

"Anatomy finds a necessity for nerves, to convey the mandate of mind to muscle and cause action; but what does anatomy say when the cords contract and become immovable?" (p. 53.)

"Because the muscles of the blacksmith's arm are strongly developed, it does not follow that exercise has produced this result, or that a less used arm must be weak." (p. 94.)

"Palsy is a belief that matter attacks mortals and paralyzes the body, making certain portions of it motionless. Destroy the belief, show mortal mind that muscles have no power to be lost, for Mind is supreme, and you will cure the palsy." (p. 374.)

We have no bones, no muscles. Paralysis is only a belief, a broken arm is but a distracted thought. These things are in mortal mind. Yet in the same breath we are taught that the human mind has no control over them. Again we read:

"You say, 'I have burned my finger.' This is an exact statement, more exact than you suppose; for mortal mind and not matter burns it." (p. 54.)

But why multiply quotations; brain, lungs, heart, viscera, all, being parts of the body, have no material existence. The general principle governs each and every particular; what is true of the whole must be true of the parts, for Christian Science teaches that:

“Matter is the falsity, not the fact, of existence; that nerves, brain, stomach, lungs, have — as matter — no intelligence, life, sensation.” (p. 21.)

If this is the case, if the material body is an illusion, if the body is only a mental concept, a phantom of the mind, it is evident that its diseases are illusions and phantoms also; but other things connected with the body are equally unnecessary. It is not necessary to feed, clothe, and care for an illusion. The philosophy of Christian Science follows out this principle to its logical conclusion, for it teaches that:

“Every law of matter or of the body, supposed to govern man, is rendered null and void by the law of God.” (p. 379.)

FOOD.

Mrs. Eddy tells of a woman:

“Whose new-born understanding (perceived) that neither food nor the stomach, without the consent of

mortal mind, could make her suffer; . . . that gluttony is a sensuous illusion; . . . that food affects the body only as mortal mind has its material methods of doing this work." (p. 118.)

"Food is an illusion." (p. 615.)

"Admit the common hypothesis, that food is what sustains life, and there follows the necessity for another admission . . . that food has power to destroy life, through its deficiency or excess, its quality or quantity. . . . The fact is food does not affect the real existence of man." (p. 387.)

From this teaching one would suppose that life was an easy and delightful experience with the Christian Scientist. There is no disease nor is there any pain to trouble him. One wonders what occupies the time and thoughts of the long list of Christian Science practitioners who advertise in *The Christian Science Journal*. Again, there being no body to clothe or house, the labor and expense of living should be greatly reduced; yet those devoted to this cult seem to mortal mind as well dressed, as comfortably housed, and as well fed as others. How much time and money we spend in procuring food, and in preparing it for the uses of nourishing and sustaining the body! How blest are they who have arrived at that stage of mental development that they can do without it! Who seeing that it is an illusion treat it by the Divine Science

methods and dissipate it! But Mrs. Eddy leads them on gently and provides for those who tread only with faltering steps when she says, after telling her readers that it is an illusion:

"But it would be foolish to venture beyond our present understanding; foolish to stop eating until we gain more goodness and a clearer comprehension of the living God. In that perfect day of understanding, we shall neither eat to live, nor live to eat." (p. 387.)

When that day comes we shall no longer be troubled by the Malthusian theory, for no matter how many there be to people the earth, there will always be enough for all to eat, because they will need nothing. Speed the day! But why delay? If there are no bodies, no stomachs, no viscera, and no organs to be nourished, why encourage their devotees to keep on going through the motions of feeding, clothing, and providing houses for phantoms, illusions, and delusions of the mind? It is because:

"It would be foolish to venture beyond our present understanding." (p. 387.)

But our present understanding is that these things are all "illusions," they are "not real," they are "errors," they are "opposites" of "Mind," "Spirit," "God."

Does Mrs. Eddy counsel her followers not to live up to her present understanding? Does she advise them to feed a phantom with phantom food? She assuredly does. She, however, claims to have been prepared by God "for the reception of a final revelation of the absolute Principle of scientific being and healing" (p. 1). How did she receive it? Could she receive it in any other way than in her *understanding*? If received in her understanding, was it an imperfect reception? If so, it could not be a final revelation, nor could it "deliver the children of men from every 'ill that flesh is heir to'" (p. 1). Search *Science and Health* from beginning to end, and it ever claims to be a final revelation of the truth, and Mrs. Eddy claims it has also been *demonstrated*. Here, then, we have a clear principle teaching that food is an illusion. It is not necessary for the support of life. It can be dispensed with and eventually will not be used. *We understand the principle*, why then should not the believers carry out the principle in their lives; especially when it will confer so many boons on toiling humanity? Mrs. Eddy teaches that "this understanding is meant by the Holy Ghost and is now repeating its ancient history" (p. 348). The light thus revealed and now understood should be lived. If the discovery of Christian Science "is the Second Coming" for the purpose of removing the errors

of mortals, and this has been given through Mrs. Eddy's understanding, we do not see how she can consistently continue the use of food on the plea that:

"It would be foolish to venture beyond our *present understanding*." (p. 387.)

But is it foolish to venture as far as our present understanding? We have never learned that the grocery wagons are no longer needed to supply food for the resident at Pleasant View.

Mrs. Eddy says:

"It would be foolish to venture beyond our present understanding, foolish to stop eating *until we gain more goodness and a clearer comprehension of the living God*." (p. 387.)

When that day arrives we shall cease the foolish habit of eating food. Two things are here specified as necessary before that perfect day arrives, one is that we must gain *more goodness*; the second is we must gain *a clearer comprehension of the living God*. How can these two conditions be attained? How is goodness attained? According to *Science and Health*:

"Good is self-existent, self-expressed, though indefinable as a whole. Every step toward goodness is a departure from materiality, and is a tendency toward Spirit." (p. 109.)

"Prayer cannot change the Science of Being."
(p. 109.)

"Goodness alone reaches the demonstration of Truth." (p. 308.)

"Obedience to Truth gives man power and strength."
(p. 76.)

"*Mind (God) rightly demands man's entire obedience, affection, and strength.*" (p. 76.)

Goodness is only attained by obedience to truth. If we apply this principle to the question before us we see that the truth, according to Christian Science, is that food is an illusion; it does not sustain life. Mind or God rightly demands man's entire obedience, affection, and strength as the condition of attaining goodness. It is impossible to attain more goodness without yielding more obedience to the truth, that food is an illusion and is not necessary to life. This principle requires man to desist from eating food, because in so doing he is cherishing and encouraging a delusion. God demands his entire obedience as the very condition of attaining perfection; but Mrs. Eddy says it would be foolish to yield entire obedience, for she teaches that:

"It would be foolish to venture beyond our present understanding, foolish to stop eating until we gain more goodness." (p. 387.)

But if Christian Scientists accept her statement they can never attain more goodness, because they refuse to obey the principle that food is an illusion and should not be eaten.

CHRISTIAN SCIENCE FARMING.

It may be necessary to give some preliminary demonstrations in the development of Christian Science before food is dispensed with. Perhaps the self-evident truth of "scientific being," that matter is non-existent, requires that food shall continue to be eaten in order that a Christian Science method of running this world shall be gradually developed. Foremost in the new order of things, after all are restored to health by being convinced that matter is non-existent, will be the development of the Christian Science farming. Of this Mrs. Eddy says:

"Can the agriculturist, according to belief, ever produce a crop without sowing the seed and awaiting its germination according to the laws of God? Yet the Scriptures inform us that sin, or error, first caused the condemnation of man *to till the ground*. *Obedience to Truth will remove this necessity.*" (pp. 75, 76.)

As yet the Christian Scientist confines his demonstration to the healing of the sick. He still avoids the

difficult cases and calls in a surgeon in dealing with broken bones and decayed teeth. As yet we have no demonstration of the non-necessity of food, or clothing. There must first be a demonstration of the production of cloth without the loom, by which the factory system and the sweat shop shall be abolished. The farmer's toil, too, must be lessened and finally abolished. He will no longer plow and till the ground and sow the seed. The bins will fill with grain, the cattle and sheep will be ready for market, without labor. The farmer will sit in his study and think aright, and lo, the results will be marketed and he will jingle the coin in his pocket.

MONEY.

This illusion of money and property will be the last stronghold of Satan to be conquered, for is not

“Money the root of all evil.”

But as matter does not exist, will not money and property finally cease to be? When all of this world has been resolved into concepts of mortal mind, the “root of evil” will disappear as a phantom that has produced more misery than all diseases, sickness, accident, or even death itself; but Christian Science attacks it not. Christian Science has not freed itself from the

baneful influence of this source of error. When Christ healed the sick he did it "without money and without price." When He gave the Word, He gave it freely. The prophet represented Him as saying:

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, buy wine and milk without money and without price." (*Isa. lv. 1.*)

There seems to be a lack of harmony between the practice of the Christian Scientists and that of the Master whom they profess to follow. Who could even imagine or conceive of His charging His twelve disciples a fee of \$300 each for the three years' training He gave them? How, then, could His Christian Science follower, Mrs. Eddy, charge her students the sum of \$300 for three weeks' instruction? But this is not the only inconsistency. She teaches that matter is an illusion, it is non-existent, it is an error of mortal mind which must be destroyed by truth; but she develops a *most remarkable craving* for this error, an *abnormal appetite* for the material return for mental instruction; a material return for a material book, copyrighted under the laws and protection of a material country.

"Consistency thou art a jewel."

NATURE ITSELF AN ILLUSION.

Not only is the body itself merely a concept of mortal mind, but all the external surroundings of the body in the things of nature around us are likewise produced in the same way. They are not actual, real, substantial entities. Matter itself of which they are formed is nothing. Hence all things disappear when we see the real nature of matter. The beautiful and uplifting influence of the world, as we look up through nature to nature's God, must be abandoned, because nature is non-existent. The old idea of God as the Creator of the natural universe must be given up. Sun, moon, and stars disappear; the world itself, its mountains and valleys, its rocks and rills, its woods and plains, its varied aspects, its beautiful scenes, the uses themselves embodied in all things, are but the phantasms of a disordered mind. But I hear someone say that this is a gross exaggeration and misrepresentation of Christian Science. Let us turn to *Science and Health* and speak from the book:

"Matter is made up of supposititious mortal mind force." (p. 205.)

"Your mortal body is only a mortal belief of mind in matter. What you call matter was only originally

error in solution, or mortal mind. One theory about this mortal mind is, that its sensations form blood, flesh, and bones." (p. 371.)

"The creations of matter arise from a mist, or false claim." (p. 516.)

Again, of the forces displayed in nature, we read:

"Forces, adhesion, cohesion, attraction, are properties of mind." (p. 18.)

"We tread on forces." (p. 18.)

"Mortal mind calls earth liquid, solid, æriform." (p. 505.)

"I have seen age regain two of the elements it had lost — sight and teeth. Another lady of eighty-five, whom I knew, had a return of sight. Another lady at ninety had new teeth — incisors, cuspids, bicuspid, and one molar. One gentleman at sixty had retained his full set of upper and lower teeth, without a decaying cavity." (p. 143.)

I may here remark that dentistry is a branch of Christian Science practice very little developed as yet; probably because it is one department of surgery. It is allowed to Christian Scientists to call in a surgeon, and, therefore, a dentist; and there is a possibility that the before-mentioned teeth may be artificial, yea, illusions. But if all these things are illusions, why does Christian Science endeavor to reconstruct them when they begin to disappear?

MACHINERY.

Not only are teeth, eyes, and other parts of the body to be restored; but the action of mortal mind goes into inanimate nature, as, for instance, into mechanics. Instead of laboriously constructing machinery as at present by labor from mine to factory, the inventor will simply think, and the result will appear, for we read:

“Mortal mind constructs a machine, manages it, and then calls it material.” (p. 398.)

“A mill at work, or the action of a water wheel is but a derivative from primitive, mortal mind.” (p. 398.)

“It is a false supposition that there is a real substance matter.” (p. 174.)

“To himself, mortal and material man seems to be substantial, but this is mere belief, or a false view of substance, and involves error.” (p. 197.)

“Heat and cold are products of mind.” (p. 373.)

“What is deemed vegetable and animal life is a self-evident falsehood.” (p. 21.)

“Electricity is an element of mortal mind.” (p. 29.)

“Trees, plants, and flowers are ideas of Mind. Mind multiplies them, and the product can be only mental.” (p. 176.)

“Mineral, vegetable, and animal substances are not contingent on solar time or material structure.” (p. 503.)

SUMMARY.

From what has now been quoted from *Science and Health* we may see that the whole of nature with its three kingdoms has no existence as an extant substantial reality subsisting directly from God, and independent of man, as the creationist believes. Christian Science teaches that the mineral, vegetable, and animal kingdoms are mental images produced in mortal mind, not material forms subsisting independent of the human mind. Trees, flowers, shrubs, animals, farms, gardens, all are mental. Change the mental image and the form changes. The very body itself is but a mental impression, an illusion. It has no actuality, no reality as an outward organism of matter; bones are thoughts, teeth are mental images; eye, ear, heart, lungs, liver, flesh, and blood, are unreal. Like the rest of the world they are illusions.

From this principle it follows that God is not the Creator of the material world; it is created, or rather illusioned, into the appearance of existence by the operations of mortal mind. But we will speak of this more fully when we treat of the subject of God and Creation.

The law of cure as propounded by Christian Science is based on the principle that there is no matter; that

all its apparent forms are deceptive visions, or mental images in mortal mind. Diseases, in which disorderly conditions seem to exist with their accompanying pain, are disorderly mental operations having no reality in the physical world of matter. The cure, therefore, must be mental not physical. The image must be changed. The wrong concept must be rectified by realizing that all is mental and that there is no physical. Then it will be seen that disease does not exist. When this impression is mentally received, the disease itself will disappear, and together with it the pain and disability.

If matter itself and all its organisms and forms are illusions, when we come into our right minds not only will the disease disappear, but the supposed laws of matter will no longer govern. Yea, the very material forms will disappear also. We shall no longer be deceived by "the illusions of false sense." Not only will the disease be cured, but the organism in which the disease is supposed to inhere will disappear also. The Christian Science principle, if carried out to its logical consequences, will not only wipe out the disease, but it will destroy the organism also. Instead of restoring the organism to its original form of supposed health, the reverse operation will take place. For why should an old illusion of a supposed organism be perpetuated? Instead of restoring teeth to old men and women, bones

to the injured, sight to the blind, the reverse operation will take place and gradually destroy the illusion that matter and material forms exist. Then the organism itself will disappear also. Our great English poet had an instinctive perception and keen insight into the principle of Christian Science and carried it to its logical conclusion when he said:

*"Last scene of all,
That ends this strange eventful history
Is second childishness and mere oblivion,
Sans teeth, sans eyes, sans taste, sans everything."*
—AS YOU LIKE IT, ACT II., SCENE VII.

The philosophy of Christian Science concerning disease and matter is summarized in the following equations:

Disease—"A delusion." (p. 294.)

Matter—"Nothing." (p. 7.)

INCONSISTENCIES.

It is stated that matter is equal to nothing, and all its appearances of being are illusions of mortal mind. It is also said that:

"The teacher must know the Truth himself. *He must live it and love it, or he cannot impart it to others.*"
(p. 449.)

From these statements we should expect to find the lives of Christian Scientists in harmony with its fundamental principle of the healing of diseases and the overcoming of all ills that flesh is heir to, namely, "Matter is nothing." Consequently, we should expect to find them pursuing spiritual ends alone and exemplifying in their lives the non-actuality of any form of matter. Yet how different is the Christian Science practice. Its founder and revealer secures inordinate material profits from her books and instruction. The organization itself looks constantly after the material returns. The healers receive material pay. When anyone is permitted to interview the head of the church we are treated to a description of her material luxuriousness and surroundings and the appearance of her bodily form, in which there is nothing possessing any philosophical or spiritual value. We also constantly hear the glorification of the material temple of the "Mother Church," in Boston, and are informed of the immense cost in material dollars, material "illusions." Mr. Hanna, in his lecture delivered there in the Spring of 1907, went so far as to intimate that the construction of it was a miracle; but if so, it was performed by engineers of another faith.

An instance of this inconsistency between theory and practice is given in *The Christian Science Journal* for

April, 1907. The leading article is on, "The Truth About Christian Science," by the Earl of Dunmore. The article is introduced by an editorial note telling us who the Earl of Dunmore is. It gives a brief sketch of the Scotch peer's life, and says:

"With his family he is a firm believer in the teachings of Christian Science, and the following article explains the reasons for his faith. . . . Lord Dunmore spends much of his time on his magnificent estate of nearly eighty thousand acres in Inverness-shire, Scotland."

The editor, whose duty it is to teach the non-reality and non-existence of matter, forgets his fundamental principle. He cannot resist the temptation to glorify the matter in the "magnificent estate of nearly eighty thousand acres," because it is the residence (illusion again) of a prominent convert to Christian Science.

Lord Dunmore in his article tells some very interesting things. His wife was ill in India. The English doctors declared her case hopeless and warned her of the sentence of death. There was no Christian Science practitioner in the country, but she secured a copy of *Science and Health* and from it the article says:

"She learned that there was no necessity for her to die . . . that mortal mind had no power to make any law that should condemn her to die. She learned that

she was governed by spiritual and not by material law, and that her body was sustained by spirit and not by matter. She was able to realize the truth of being, to know that God is Love, that He is indeed a loving Father, Who never ordained that any of His children were to die. *And she lived.*"

Lord Dunmore evidently believes from the words he places in italics that in his family death has been overcome. There is no necessity for death, and the true believer, of which he is one, *will never die.*

*"God never ordained that any of His children were to die."**

He then relates an experience of his own. He had a disease which was pronounced by a leading London surgeon to be incurable. He was completely healed by a member of his own family after five weeks' treatment. He was afterward examined by two surgeons, one of whom had heard of his case and was very incredulous that he had been cured, but they found no trace of the disease. He continues:

"This took place nine years ago. Two years after I was healed I had occasion to be medically examined in Scotland by a doctor attached to an insurance company, in whose office I was about to take out a life-

*Lord Dunmore died August 27, 1907.

policy, and when I called his attention purposely to the fact that I had suffered from a physical ailment and been healed of it, he made a minute examination of me, and declared most emphatically that there was absolutely no trace of it, and asserted, in the the same manner that the London surgeon had done, that such a malady was incurable."

The remarkable thing about this testimony is that while believing that "*matter is non-existent*," and that "*there is no necessity to die*," and that "*disease does not exist*," and that there is "*no body*," he would submit to a *physical examination by a surgeon* for the purpose of taking out a *life-insurance* policy. He did this in order that *on his death* his heirs might receive a number of *material pounds sterling*, in addition to his material "*magnificent estate*," which he would leave to them. We are also credibly informed that many other Christian Scientists hold life-insurance policies which *on their death* will be paid to their heirs. Christian Science practice has not yet caught up to Christian Science principle. Why should a man who believes he will *never die* take out a life-insurance policy and pay an annual premium on it, when that policy will never mature because the insured will never die? Imagine a Christian Science practitioner signing a certificate of death, that the heirs may secure the material money represented by the policy!

THEORY OF DR. QUIMBY AND DR. EVANS.

Mrs. Eddy claims that this principle, "that matter is nothing, that it is a false belief," etc., was revealed to her by God. It is the fundamental proposition on which is based her principle of healing. But this principle was taught by Dr. Quimby, her first teacher in mental healing, and also by Dr. Evans, who believed and practised it before Mrs. Eddy did. Dr. Evans says:

"Disease being in its root a wrong belief, change that belief, and we cure the disease. The late Dr. Quimby embraced this view of the nature of disease." (Mental Medicine, p. 210.)

Dr. Evans tells us that he derived his views from Dr. Quimby. We can learn something of Dr. Quimby's teachings from the works of Dr. Evans. What did these men teach in regard to the nature of matter?

Dr. Evans says:

"Matter is an unsubstantial appearance and is created and governed by thought." (*Divine Law of Cure*, p. 170.)

"All outward things, including our own bodies, are only an inference, a belief. The existence of the body, and all of its conditions of health and disease, are only a belief. . . . A change of our *belief* in regard to it,

if it be real, is all the same as an alteration of the bodily state." (*Ibid.*, p. 193.)

"The very existence of the body, as something outside of the being of the mind, is only an inference or belief, an apparent rather than a real truth. Therefore, to change our belief with regard to the body, either involuntarily or by a conscious volitional effort, modifies its condition. Belief is the ground of all reality. To believe that we have a thing and to *have* it are one and the same so far as our mental possession of it is concerned." (*Ibid.*, p. 195.)

"No person ever dies of disease but from *thinking* and *believing* he is diseased." (*Ibid.*, p. 201.)

"Error, which is the soul of disease, is that which is not. Disease is often but an error, a fallacious idea, a falsity, a wrong way of thinking, and, consequently, in itself a nihility or nothingness." (*Ibid.*, p. 205.)

In regard to matter and external objects, Dr. Evans accepts the doctrine of idealism as taught by Bishop Berkeley, that matter is an idea of the mind, and if not perceived it has no real existence. Matter is not real and substantial; spirit is the only substance.

Dr. Evans says:

"Men err when they suppose objects exist independent of a perceiving mind." (*Divine Law of Cure*, p. 168.)

He bases his doctrine of healing on this principle, so that his idea and that of Mrs. Eddy are identical.

THE REALITY OF MATTER.

Dr. Evans quotes Swedenborg in proof of his theory, and classes him as an idealist. But Swedenborg, far from denying the reality of matter as a distinct entity separate from spiritual substance, agrees with the materialist, so far as recognizing its actual existence, possessing its own laws distinct from those of the mind and of spiritual substance and the spiritual world. - In fact, Swedenborg calls idealists visionaries, and teaches that when they come into the spiritual world spirits persuade them that all things are fantasies. Swedenborg gives us principles which thoroughly refute the theory of idealism. As an investigator of nature, he made a profound study of the material world, of its laws, and phenomena, and established his system of natural philosophy on the principle that the material universe was a creation of God. According to his philosophy, the first natural created substances constituted the suns; from these were produced the atmospheres, and at length by the condensation of these the solid matters of the earth existed. Then vegetable and animal forms were successively created, and at length man as the last and crowning work of creation. His spiritual philosophy strengthens and re-inforces this philosophy and adds many particulars to it.

According to this teaching of Swedenborg, matter and the material world existed before man. Instead of the various things of nature being the product of the human mind, that is, the appearing of man's ideas in seeming outward form, they existed ages before he did. In this all modern science, all human observation, and the common sense of mankind agree. Geology, archeology, and astronomy teach that human life came last upon the scene. Man's body is a form composed of material particles drawn from almost all known elements. His food and clothing and all his bodily needs are drawn from the three kingdoms of nature. He breathes the air, he walks on the earth, he navigates the sea, he sees by the vibrating ether. Yea, his ideas of thought are at first formed by the exercise of the senses on the things of the world. The mind of the new-born infant is unformed and undeveloped. The infant has no connate ideas. It has no knowledge, no perception, no intelligence, and hence, according to idealism it could perceive nothing of the outer world.

The mind of the infant is built up by means of knowledges acquired through the five senses. Take away these senses and the life of the child is destroyed. If one or more of the senses are absent, the development of the child's mind is greatly limited and retarded. Knowledge of the world and of all things therein is

gained through the senses; by it the memory is developed. The imagination is built upon this, and finally the reason exercises its powers through these knowledges. Ideas, instead of producing the appearances of things in the world, are themselves developed by means of things gained from the world. Man's ideas do not create the outer world, they are the result of contact with the world through the senses. Had not the outer universe first existed, man never could have formed his first idea.

MAN NOT FIRST IN TIME.

That which succeeds another in time cannot possibly be the producer and creator of that which existed before it. This is a self-evident truth. The child is not the creator of its parents. Mrs. Eddy acknowledges this fact when she says:

"Bones are only a subjective state of mortal mind. The so-called substance of bone is formed first by the parent's mind, through self-division. Soon the child becomes a separate, individualized thought, another mortal mind, which speedily takes possession of itself." (p. 421, edition, 1894.)

If the child becomes a new individual at birth, its ideas cannot be the cause of those external objects which existed before its birth. The idealist, however,

will tell us they existed from the minds of those who previously existed, and so we follow back to the first generation of men on a given earth. The idealist will tell us that men came into being, and their ideas produced the appearance of the objects around them. According to this philosophy the first generation of men existed, and through their minds the world sprang into seeming existence. Is this the real order? Is man first or is the sun and the world first? To accept the theory that man existed before the world, we must reject the testimony of all science and observation, of all common sense, and of all Scripture. Astronomy teaches that the globe itself existed at first in a gaseous form before it condensed into a solid earth. Physics and chemistry teach the same truth. Every solid substance of the earth is derived from a gaseous substance, and this existed before the earth and before man could exist on the earth. Geology teaches us that man was created the last of all. Ages before man the world teemed with animal and vegetable life; ages before a germ of any form of life existed this world was the scene of physical and chemical activities. Experience confirms science. A child is born without any ideas. They are implanted by education, by instruction, by the use of the senses, and at length by the exercise of reason. Two things are necessary to the formation of ideas — an active and

a passive. Life from within must flow into the objects from without. These two forces meet by means of the senses. The play of the forces of outer nature comes in contact with the body and affects the senses. Light from objects affects the eye, sound affects the ear, particles in the atmosphere affect the nostrils, particles of food affect the tongue, the matter around us affects the skin. The life of the soul flows into the brain and nerves and perceives the outward forms. From the meeting of the two in sensation we procure ideas; and when the memory has been built up through sensation, ideas of thought may also be formed by life flowing into the memory of things formerly perceived. But no idea is ever developed without the contact of the living force from within flowing into the passive without, either in the world or in the memory formed from the world. Hence in the order of human development the world was formed first, that human intellect and will might be developed by means of it. The world was first in time, formed by God the Creator, that man might exist, who is the first in end; that is, God's purpose in creating the world was that He might finally create man upon it, and build him up into an image and likeness of God.

This order of development, the world and then man, is the universal testimony of the Scriptures, and Christian Science acknowledges the Bible as its final authority.

Wherever creation is treated of man comes last in time. This is the case in *Genesis i.* and *ii.* The same order is described in *Isaiah*:

“Thus saith God the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein.” (*xlii.* 5.)

The testimony of Scripture, of science, of observation, of reason, and of common sense, unite in affirming that man was created after nature, not nature through man. He rests upon it, he uses its substances for food, clothing, and shelter; his mind is built up by the perception of its objects, his will is developed by the beauties of nature, by the delights received through the senses, and by the harmonies of sound. How could man exist before the things needful for the development and formation of his mind and his body?

“Creation commenced from highest or inmost things and proceeded to lowest or outermost things, and then first subsisted. The lowest of creation is the natural world, and in it the terraqueous globe with all things that are upon it. When these things had been completed, then man was created, and into him were collated all things of Divine order from firsts to lasts . . . so that man was made Divine order in form.” (Swedenborg, *Last Judgment*, 9.)

THE SENSES.

*"And with the juice of this I'll streak her eyes,
And make her full of hateful fantasies."*

—MIDSUMMER NIGHT'S DREAM.

NATURAL science teaches us that the external world of matter with its physical, mechanical, mathematical, and chemical laws and forces is a foundation, an ultimate basis, on which the mind rests. By the use of facts derived from nature the mind is built up and developed. The senses are the gateways by which the communication is kept up between the outer world of matter and the inner world of mind. The mind thinks and feels according to the laws of its spirit; it flows down through the brain into the body, and operates intelligently into the world of material forms and forces, reducing them to obedience to its will; and it does this through or by means of the five senses. The senses bring us into contact with nature; by them we gain a knowledge of all things therein. The sight gives us a knowledge of the beauty and form of things; the smell and taste give us a knowledge of their qualities; the ear gives us a knowledge of the harmony of sound and of the modifications which make speech; the touch gives us a knowledge of the qualities of the liquid and solid substances of the earth.

The senses are constructed on the most perfect mathematical principles. The very forms and qualities of the substances outside of our bodies are perceived with exactness, because the nerves are so constructed as to most perfectly receive the impress of those forms. They transmit the vibration produced thereby through the nerves to the brain, and by correspondence to the spirit or mind. But what does *Science and Health* teach us about the senses? We read:

“Lulled by stupefying illusions, the world is asleep in the cradle of infancy, dreaming away the hours. Material sense cannot at once enter upon the unknown reality of Spirit. As a criminal it will be punished by an unlooked-for doom. Humanity advances out of material sense into spiritual understanding slowly, because unwillingness to learn clogs the footsteps and loads Christendom with chains. As material knowledge diminishes and spiritual understanding increases, sensible objects will be apprehended mentally instead of physically.” (pp. 261, 262.)

“Sense creates its own forms of thought, gives them material names, and then worships and fears them.” (p. 81.)

“Science (that is Christian Science) reverses the testimony of the physical senses, and by this reversal mortals arrive at the fundamental facts of Being. Then the question arises: is a man sick, if these senses declare him to be in good health? And is he well, if the

senses say he is sick? . . . The divine principle of Science reverses the testimony of the physical senses. . . . Any conclusion pro or con deduced from supposed sensation in matter, or matter's supposed consciousness of health or disease, instead of reversing the physical senses, confirms that testimony as legitimate, and so leads to disease." (p. 14.)

"To material sense, the severance of the jugular vein takes away life, but to spiritual sense, and in Science, Life goes on unchanged, and Being is eternal. Temporal life is a false sense of existence." (p. 16.)

"The illusion of material sense has bound you." (p. 123.)

"The senses represent man as having untimely birth and his death irresistible . . . but this is true of mortals, not man." (p. 161, edition, 1904.)

"Knowledge gained from mortal sense is illusion, error — the opposite of truth. (*Miscellaneous Works*, p. 24.)

"Toothache is only a belief of pain in matter, matter has no sensation, it is a state of mortal thought. (*Ibid.*, p. 44.)

"Matter is manifest mortal mind, and it exists only to material sense. Real sensation is not material. . . . Mind is immortal . . . therefore it cannot cognize aught material." (*Ibid.*, p. 72.)

"Healing is not supported by the evidence before the personal senses." (*Ibid.*, p. 97.)

"We must worship God far apart from physical sensation such as attends eating and drinking. Undoubtedly

our Master partook of the Jews' feast of the Passover, and drank from their festal wine cup." (*Ibid.*, pp. 121, 124.)

"The material senses could not cognize the Christ, the Son of God." (*Ibid.*, p. 161.)

Wherever the physical senses are mentioned in *Science and Health* they are characterized as illusions, false, erring, and the source of error, of sin, sickness, evil, and death. In fact, this theory of the senses is one of the foundation principles of Christian Science, for we read:

"The opposite of truth — called error, sin, sickness, disease, death — is the *false testimony of false material sense*; that this false sense evolves, in belief, a subjective state of mortal mind, which this same mind calls matter, thereby shutting out the true sense of Spirit." (p. 3.)

Mrs. Eddy claims this as her discovery, and she puts forward her theory of matter and the senses, both being illusions and false beliefs of mortal mind, as the basis of her cure of disease. She rings the changes of this sentiment again and again throughout her book, so that we are compelled to conclude that Christian Science can give no credence whatever to any testimony derived from the physical senses. In fact, Mrs. Eddy teaches

that Christian Science reverses the testimony of the senses. Christian Science practice, however, cannot emancipate itself from the necessity of using the testimony of the physical senses, although Mrs. Eddy proclaims herself as the emancipator of the world from the thralldom of the senses.

She says:

"A child drinks in the outer world through the eyes."
(Preface ix.)

"Thousands of well-authenticated cases of healing have proven the worth of her teachings." (Preface x.)

These were authenticated by the testimony of the senses. The senses also testified to the following:

"Our Master healed the sick." (p. 41.)

"The author has cured organic and functional diseases." (p. 43.)

Mrs. Eddy submits testimonials to the cure of pulmonary difficulties, pains in the chest, cough, hectic fever, enteritis, typhoid fever, crushed bones, ulceration of the bowels, hip disease, raising of the dead, etc. (pp. 86-91, 381). The knowledge of the existence of these diseases, and the knowledge of the restored condition of health, both depend absolutely on the testimony of the physical senses, which Mrs. Eddy calls

the "false testimony of false material sense." If it is "false testimony," why does Mrs. Eddy ask us to believe it, when it is used to prove the truth of her power to heal disease? How do we know that this *false thing* is not deceiving the author of *Science and Health*, and causing her to believe in the reality of something which she has just taught us to be an illusion, namely, matter and all its forms and appearances? Mrs. Eddy brings us to the point of perceiving her principle of healing, and then startles us into doubt of her sincerity, or at least into belief of her inconsistency, by adducing proof by a witness (material sense), which she has labored unremittingly to prove absolutely false and unreliable, and not to be believed under any circumstances.

Mrs. Eddy claims that she has found all the Divine Science which she teaches within the Bible pages. (*Miscellaneous Writings*, p. 168.)

What is the Bible teaching in regard to the testimony and reliability of the senses? We read:

"Understand, ye brutish among the people; and ye fools when will ye be wise? He that planted the ear, shall He not hear? He that formed the eye shall He not see?" (*Ps. xciv.* 8, 9.)

"The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to the weary; He wakeneth mine ear to hear as the learned." (*Isaiah l.* 4.)

The Lord continually appeals to man to use his senses in acquiring a knowledge of the Divine Will:

“Hearken unto me, ye that follow after righteousness. Look unto the rock whence ye are hewn. . . . Hearken unto me, my people; and give ear unto me, O my nation. . . . Lift up your eyes to the heavens, and look upon the earth beneath. . . . Awake, awake, put on strength. (*Ibid. li.*)

Here the physical senses are used as symbols of the spiritual faculties, but the fact that man possesses mental or spiritual eyes and ears does not abolish or give the lie to the physical faculties. As the Lord thus uses the physical as symbols of the mental, He also requires them to hear His Word by means of the physical ear.

Luke says:

“Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were *eyewitnesses*, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things wherein thou hast been instructed. (*Luke i. 1-4.*)

All the Gospels are written testimonies of those who

saw and heard the things said and done by Jesus Christ. They are written, and whoever acquires a knowledge of them by means of the written Word gains that knowledge through the senses of the physical body, the sight or hearing. These are not false witnesses, but the absolutely certain and reliable witnesses of God. Jesus Christ spoke to the physical sense of hearing; He manifested Himself to the physical sense of sight. He went into the synagogue and read to the people:

“And the eyes of all them in the synagogue were fastened on Him. And He began to say unto them, This day is this scripture fulfilled in your ears. And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth.” (*Ibid. iv. 16-32.*)

John testifies that:

“The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” (*John i. 14.*)

The Word teaches us on the testimony of *eyewitnesses* concerning the wonderful works which Jesus did, and that these works were done, not by Him as a mere man, but from the Father; and when Philip said to Him:

“Lord, shew us the Father, and it sufficeth us, Jesus

saith to him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (*Ibid. xiv. 8, 9.*)

Mrs. Eddy and all who have any knowledge of the Scriptures depend on the testimony of witnesses who saw or heard the things which they teach. How do we acquire a knowledge of the teachings of the Scriptures or of any author except through the senses of sight and hearing? Mrs. Eddy publishes her ideas in a material book, and obtains a copyright for it to prevent others from reproducing it. She appeals to a court to protect her material rights, and yet she denies the reliability of the senses through which alone we obtain a knowledge of the contents of her book. She ordains her book and the Bible as the pastor of all Christian Science churches, commanding that these books alone shall be read to the people, so that by the reading of them she expects to influence the world to receive her ideas. Yet if the testimony of the five senses is false and must be reversed, how can they believe their eyes or their ears when they read or hear *Science and Health*?

Long before this extreme application of the theory of idealism was broached by Mrs. Eddy, the Lord established the Christian Religion, using the senses as the means by which He approached the minds of the people.

He preached the Gospel. He called His twelve disciples. He sent them forth to preach the Gospel to all peoples. He inspired them to write the New Testament that the truth might be preserved unchanged, and thus He manifested it to the sense of sight. John the Revelator also wrote the *Book of Revelation*. He describes visions which opened to his spiritual sight things in the spiritual world, and he wrote a description of them to be read by the physical sense of men. In fact, instead of denouncing these senses as false and deceptive, he harnesses them to convey spiritual truth to men when he says:

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.” (*Rev. i. 3.*)

“Blessed is he that keepeth the sayings of the prophecy of this book. . . . Seal not the sayings of the prophecy of this book. . . . I Jesus have sent mine angel to testify unto you these things in the churches. . . . And the Spirit and the bride say, Come. And let him that heareth say, Come. . . . For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” (*Ibid. xxii.*)

Mrs. Eddy believes that because there are spiritual senses there cannot be physical senses. This is because she has adopted a formula of thought which denies all existence except that of God. "God is All in all," therefore she says matter cannot exist. God, however, created all things, and He is in all things as the sun is in its universe. He sustains them with His energy. He gives them life. He created man with a spiritual and a natural degree or plane of life. He gave him the ability to perceive the spiritual and the natural worlds. The senses of the spiritual body enable one to perceive the things of the spiritual world as did the prophets. The senses of the physical body enable us to perceive the things of the natural world. The senses are constructed according to the laws of spirit and of matter, each plane according to its own laws and order and for its own uses. Man also has a rational mind and a spiritual mind to guide the use of the senses truly and rationally.

Mrs. Eddy is inconsistent in denouncing the senses of the material body as false and illusions and at the same time adducing their testimony in proof of her cures. She is inconsistent in making use of them to propagate her ideas by reading, by lectures, by building imposing temples, and by the use of fine music in worship. Whilst denouncing matter and the senses as

false, she finds it to be impossible to emancipate herself from their use. How utterly futile is the philosophy which contradicts its own teachings in every step which it takes to make itself known in the earth.

“Nothing can be called forth in man, unless there is something to affect his senses. . . . For this reason the Divine Itself willed to assume the Human and to make it Divine.” (Swedenborg, *Arcana Cœlestia*, 4733.)

MORTAL MIND.

THE ORIGIN OF EVIL.

PROSPERO — . . . *Be cheerful sir,
Our revels are now ended. These our actors,
As I foretold you, were all spirits and
Are melted into air, into thin air:
And, like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve
And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep.*

—TEMPEST.

IN the examination of the philosophy of Christian Science, we have discovered that disease has no real existence as a condition of human bodies, because matter itself, out of which human bodies are supposed to be formed, is non-existent; it is equal to nothing. When we inquire how it is that it appears to be, we learn that it is only a concept of mortal mind. The basis of this appearance of existence to matter is in mortal mind, in

its beliefs. In all our investigations of the nature of matter, we are constantly directed to the mortal mind as its source. We must, therefore, investigate the nature of this "mortal mind" in order to learn how it can produce such erroneous beliefs as that matter, sin, sickness, evil, disease, and death, appear to exist when in reality they do not exist. A mind that can make such errors of judgment must possess a very strange nature. If we can comprehend this source of error, the knowledge will go far toward removing evil, sin, and death from the world and from human thought and action. What is Mortal Mind?

"DEFINITION."

"MORTAL MIND: Nothing, claiming to be something, for mind is immortal; mythology; error creating other errors; a suppositional material sense, *alias* the belief that sensation is in matter, which is sensationless; a belief that life, substance, and intelligence are in and of matter; the opposite of Spirit, and therefore the opposite of Good, or God; the belief that life has a beginning, and, therefore, an end; the belief that man is the offspring of mortals; the belief that there can be more than one creator; idolatry; the subjective states of error; material senses; that which neither exists in Science, nor can be recognized by the material sense; sin; sickness; death." (p. 583.)

This definition sounds very much like the definition of matter previously quoted, for in that definition it is said:

“Matter is another name for mortal mind.” (p. 582.)

“The body, is in fact, mortal mind, though it is called matter.” (p. 373.)

“Usage classes both evil and good together as *mind*, therefore, to be understood, the author calls sick and sinful humanity *mortal mind* — meaning by this term, the flesh opposed to Spirit — human error and evil, in contradistinction to Truth and Good; for the spiritually unscientific definition of mind is based on the evidence of the physical senses, which makes minds many, and calls *mind* both human and divine.

“*Mortal mind* is a solecism in language, and involves an improper use of the word *mind*. As Mind is immortal, the phrase *mortal mind* implies something untrue and therefore unreal; and as the phrase is used in teaching Christian Science, *it is meant to designate something which has no real existence.*” (p. 8.)

From these statements it is evident that matter and mortal mind are identical, both terms being used for that “*which has no real existence.*” *Mortal mind* is indeed used to designate the *origin of the beliefs and appearances* that seem like material forms; it is that which *thinks and believes error*, that which *supposes* sin, sickness, evil, and death to exist. But when we come to

inquire *what this erroneous thinker is*, we are met by the assertion that it likewise is "nothing," "it is error," "a supposed material sense," "a subjective state of error." So we find that it is simply another name for matter, and matter is another name for mortal mind. Both coalesce, both are equal to nothing. Thus we face the problem of how mortal mind which is nothing, which has no real existence, can think at all, how can it suppose, believe, or imagine error? How can that which is nothing imagine another nothing to be something? The philosophy of Christian Science in assigning mortal mind as the origin of matter, sin, sickness, evil, and death assigns nothing as the cause of these appearances. How can nothing appear to be something or cause these appearances? The problem of the origin of evil and of sin is not solved by assigning nothing as its cause; nothing thinking sin to be something. How can nothing think, believe, or suppose even an error?

This "nothing claiming to be something" occupies a large place and performs important functions in the philosophy of Christian Science. Christian Science can heal no diseases without its cooperation, for:

"The Truth of Being whispered into the ear of mortal mind will bring relief." (p. 373.)

Mrs. Eddy admits no other method of cure, no other

real cure but by her own system, all other cures or supposed cures are inefficient. She says:

“When blood rushes madly through the veins, or languidly creeps along its frozen channels, we call these conditions disease. This is a misconception. Mortal mind is producing the propulsion or languor. . . . Anodynes, counter irritants, and depletion never reduce inflammation scientifically; *but the Truth of Being whispered into the ear of mortal mind will bring relief.*” (p. 373.)

Here, then, is the secret of healing scientifically. Here is the “absolute Principle of scientific healing,” the “apodictical Principle” itself or that which cannot be contradicted. *The Truth of Being must be whispered into the ear of mortal mind.* But we have just learned that mortal mind has no ear, it has no organs, viscera, brains, it is nothing. How can that which has no ear listen to the whisperings of the Truth of Being? Even if it had an ear, Mrs. Eddy teaches that there are no nerves to carry the supposed sensation to the brain; and if there were, the brain does not think, it does not exist; and if, by some unknown way, the Truth of Being could be transferred from the ear to mortal mind, it being nothing, how could it think the concept “the Truth of Being whispered”?

This mortal mind, which really is nothing, but supposes itself to be something, possesses wonderful powers.

"It propels or retards blood in veins." (p. 372.)

"It produces heat, cold, and animal heat." (p. 373.)

"It is mortal mind not matter which says I die."

(p. 374.)

"It conceives of something as either liquid or solid, and then classifies it materially." (p. 109.)

"It produces all the organism and action of the body."

(p. 3.)

"It believes sensation, forms blood, flesh, bones."

(p. 371.)

But all these and many other things it does only in belief not in reality; and yet itself is but an illusion, for:

"According to Christian Science there is no mortal mind, out of which to make mortal beliefs, springing from illusion. Mortal mind is not an entity. It is only a false sense of matter." (p. 398.)

"Mortal mind is the criminal in every case." (p. 285.)

This criminal, the source of all evils, the producer of all illusions of sense, the fabricator of all appearances of matter and material forms, is itself very illusive to the philosophic sense. We seem to be traveling in a circle; first we are told matter is non-existent, equal to nothing, then it is caused by mortal mind. Next we are told mortal mind is non-existent, it is equal to nothing. Then we are told it is only another name for mat-

ter, yet it "neither exists in Science, nor can it be recognized by the spiritual sense." (p. 583.)

It is into "the ear" of this nonentity, this nonsense, that the "Truth of Being" must be whispered to effect a cure and bring relief. (See p. 373.)

But let us try again to fathom this mystery that is propounded to us as "the absolute Principle of scientific being and of healing." After giving a definition of Immortal Mind as God, Man, and Idea, there follows the definition of mortal mind:

"SCIENTIFIC DEFINITION OF MORTAL MIND."

"First Degree: Depravity."

"UNREALITY."

"PHYSICAL: Passions, appetites, fear, depraved will, pride, envy, deceit, hatred, revenge, sin, disease, death."

"Second Degree: Evil Disappearing."

"TRANSITIONAL QUALITIES."

"MORAL: Honesty, affection, compassion, hope, faith, meekness, temperance."

"Third Degree: Spiritual Salvation."

"REALITY."

"SPIRITUAL: Faith, wisdom, power, purity, understanding, health, love.

"In this third degree mortal mind disappears." (pp. 9, 10.)

The first degree here described coincides with the teaching about mortal mind we have previously quoted, namely, it is unreal, not actual, has no existence, it is nothing. But when the Truth of Being begins to whisper into the ear of this nothing, a remarkable transformation takes place. The Truth of Being creates out of nothing the moral qualities which are transitional — honesty, affection, compassion, hope, faith, meekness, temperance. But how such qualities can be created out of nothing, or be a second degree of nothing, is nowhere explained in this Science of Being. According to this definition, these are qualities of mortal mind which has been condemned as the criminal in every case, as non-existent, the source and origin of error, evil, sin, sickness, and death. But when the Truth of Being whispers to it, moral qualities appear, only to disappear again when the *third degree* comes forth, which is spiritual salvation, faith, wisdom, power, purity, understanding, health, love. Reality now appears as the result of this whispering; but alas, after this transformation and the manifestation of reality in mortal mind, "*it disappears.*" Truly this is an elusive quest. Whenever we seem to be arriving at some real cause it vanishes, it disappears from our sight and melts into thin air.

*"And, like the baseless fabric of this vision,
 The cloud-capp'd towers, the gorgeous palaces,
 The solemn temples, the great globe itself,
 Yea, all which it inherit, shall dissolve
 And, like this insubstantial pageant faded,
 Leave not a rack behind. We are such stuff
 As dreams are made on, and our little life
 Is rounded with a sleep. . . .
 . . . My old brain is
 Troubled: . . . A turn or two I'll walk,
 To still my beating mind."*

—TEMPEST.

We have now seen that the philosophy of Christian Science teaches that:

Matter = Nothing.
 Mortal Mind = Nothing.
 Matter = Mortal Mind.
 Mortal Mind = Matter.

Evil, sin, disease, death = false beliefs of Mortal Mind. But when Truth of Being whispers in the ear of mortal mind, all these errors and wrong beliefs disappear, mortal mind itself disappears in the process; but we are not told what becomes of the moral and spiritual qualities that constitute the second and third degrees of mortal mind after that mind has disappeared. We are pursuing this quest of the origin of evil in all serious-

ness. We have entered this labyrinth of Christian Science that even its own devotees frankly confess they cannot understand, and if they, who are initiated, cannot understand, how, say they, can one not initiated understand these sublime mysteries? Yet we are not discouraged. We have now eliminated matter and mortal mind from the equation in our endeavor to find the value of this unknown quantity. Still the question of how mortal mind which is nothing, non-existent, could produce the appearance of such terrible disorders in the world is yet unsolved. This mystery is still further deepened by the following teaching of *Science and Health*:

“Mortal mind — being non-existent — could not, by simulating deific power, invert the divine thoughts, and afterward recreate them upon its own plane; since nothing exists beyond the range of all-inclusive infinity, wherein and whereof God is the sole creator.” (p. 507.)

That is, mortal mind has no power to invert the Divine thoughts, it has no power to turn them into the opposite because it is “non-existent.” Yet *Science and Health* teaches us in many places that matter, mortal mind, sin, sickness, evil, disease, and death are opposites of God (pp. 7, 531, 582, 583). The problem of the origin of evil is the problem of how these opposites arose.

Christian Science claims to give this explanation. Its solution of the question is that these things are opposites of God, but they have no actual existence; they are not conditions of matter, because matter does not exist. They are only beliefs of mortal mind; but when we inquire how mortal mind could originate such beliefs, we are told that mortal mind itself is non-existent, and that it has no power to produce an opposite of God. In other words, mortal mind is the origin of evil, and yet it has no power to originate evil, because neither matter, evil, nor mortal mind have any real actual existence. Nothing can possibly exist which can invert the Divine thoughts. We have now removed from all possibility of existence matter, mortal mind, and their supposed conditions. This doctrine of their non-existence is the fundamental basis of the principle of healing as taught in *Science and Health*.

THE ORIGIN OF EVIL.

The system of doctrine contained in *Science and Health* is an attempt to explain the origin of evil. It begins with the assertion that "God is All in all," and makes the conclusion that evil cannot exist, because God being Good cannot create evil, and being all, evil cannot be in or from Him, nor can it exist. On the

other hand, every one, including Christian Scientists, recognizes that human life is beset by evil conditions. These conditions in our bodies are diseases, in nature they are tempests, floods, earthquakes, famines, and all injurious agencies; in human life they are murders, thefts, and all the crimes denounced and punished by human and Divine laws. The Bible from beginning to end recognizes their existence, warns against them, and decrees punishment for them, not only in this world, but also in the future life. The closing chapter of the Bible, picturing the final glories of the Lord's kingdom and church on earth, says of these evils:

"He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. . . . Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." (*Rev. xxii. 11-15.*)

There is no word here or elsewhere in the Bible teaching the nothingness of evil, but throughout the actuality of evil is fully declared. The very beginning of the Bible teaches in a Divine allegory of the origin of evil. The church in all ages has endeavored to rep-

resent this allegory in philosophical form, some theologians have interpreted it to mean that God predestined men to hell, others that evil arose through man's free will; still others interpret evil as a lower good; and others have denied the reality and actuality of evil, among whom stands the author of *Science and Health*, on the ground that:

"Good or God never causes evil, or creates aught that can cause evil." (p. 258.)

But she also says:

"Divine logic and revelation coincide. If we find this to be otherwise, we may be sure that our logic is at fault, or that we have misinterpreted revelation." (p. 258.)

No one doubts that Divine logic and revelation coincide; but when Mrs. Eddy's logic contradicts revelation, we may accept her position that her logic is at fault, and that she has misinterpreted revelation; and consequently that her teaching in *Science and Health* is not "Divine Science and the final revelation of God to men." Revelation testifies that God created man, and that man fell or turned away from God, and, therefore, although God did not directly create evil, and is not the author of evil, yet He created that which can and did cause evil,

and which continues to cause evil. We might fill pages with proofs of this from Scripture, but will content ourselves with a few passages:

“God saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man, whom I have created, from the face of the earth; both man, and beast, and the creeping things, and the fowls of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord.” (*Gen. vi. 5-8.*)

The Lord founded the Jewish Church through Moses, giving it the laws by which a true church might exist. He says of this church under the figure of a vineyard:

“He fenced it, and gathered out the stones thereof, and planted it with the choicest vine . . . and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? . . . For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah

his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry." (*Isa. v. 1-7.*)

The Lord came into the world of which He says:

"All things were made by him; and without him was not any thing made that was made. . . . He was in the world, and the world was made by him, and the world knew him not. He came to his own, and his own received him not. But as many as received him he gave power to become sons of God. . . . And the Word became flesh." (*John i. 1-14.*)

God made the world, He created all things, He made man upon it; man was given laws by which to live, which laws when obeyed made man and the church a vineyard planted with the choicest vine; but man refused to live according to those laws, and became a degenerate vine. When the Lord of the vineyard came, they knew not the master of the vineyard, but slew Him. "Now O house of Israel judge I pray betwixt me and my vineyard." Did God create the church which afterward became degenerate? Did He plant it with the choicest vine? or did He not? He teaches us that He did; Mrs. Eddy teaches us that He did not, for she says:

"He creates naught that can cause evil." (p. 258.)

She also says if her logic contradicts revelation, her logic, not revelation, is at fault. (p. 258.)

Mrs. Eddy's only explanation of the origin of evil is to deny its existence, on the ground that God can create nothing that can originate evil. It is right here that her logic fails, because she assumes that if God creates something that originates evil, God is responsible for the evil and is guilty of it.

HOW EVIL ORIGINATED.

Mrs. Eddy teaches that "God never causes evil or creates aught that can cause evil" (p. 258). But her authority, the Bible, which she professes to stand on as her absolute authority, says:

"I am the Lord, there is none else, there is no God beside me. . . . I form the light and create darkness; I make peace and create evil; I the Lord do all these things. . . . Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioned it, What makest thou? or thy work, He hath no hands? . . . I have made the earth and created man upon it." (*Isa. xlv. 5-12.*)

Mrs. Eddy can only deny such expressions in the Scriptures and assert the opposite. She gives no ra-

tional explanation of their presence in Holy Scripture. How can the author of light create darkness? He who created the sun with its atmospheres, also created the substances thereof, first in a gaseous form. As such they are transparent and in their activity they glow and produce light. The atmosphere of the sun, the ether, vibrates and transmits the vibration which is light. But the very gaseous substances of the sun condense into liquid and solid forms. That which produced and transmitted light now interferes with the vibration, and darkness results. Light and darkness are both conditions of matter. Light is ether vibration, darkness is ether at rest from that special form of vibration. He who created the ether knew the consequences of creating a world of solid materials. He knew that its shadow would exist and darkness would result. But He did not cease from creation on account of the consequences. He who makes a locomotive to speed across the continent knows that if anyone stands in its way he will be killed, but he is not responsible for the accident; he is not a murderer. God in creating the world by which darkness is produced is not evil. Likewise on the spiritual plane God created man and endowed him with the faculties of liberty and rationality. He gave him power to act in freedom according to reason; and in giving man these qualities, God knew that they could

be perverted and turned to the opposite. God endowed man with all the faculties of sensation, and pronounced them very good; but He knew that they could be abused and turned to evil. He gave man food with its delights of taste, but man in his freedom has, at times, chosen to live in gluttony and drunkenness, and by excess has produced evils innumerable. In fact, God has so constructed the world that abuse of the laws — physical, mental, and spiritual — by man as a free agent will infallibly result in evil, in diseases, in sickness, pain, misery, death, in all the ills that flesh and spirit are heir to. In creating the world and man possessing these conditions, God may be said to create darkness and evil. But God is not responsible for disease, suffering, evil, and premature death. He who violates the laws of order, who determines to do wrong actions is responsible, and justly suffers the punishment due to his misdeeds. The very suffering and punishment are means by which man is warned and brought back to order. The disorderly conditions, disease, sickness, suffering, pain, death, are as much conditions of the substances and organs of man as the opposite good and orderly states. The inactivity of the ether in darkness is as much a condition of the substance ether as light. Hence we see the fallacy in Mrs. Eddy's teaching that sin, sickness, evil, disease, death are not actual, are nothing.

Obedience to law is a good. It is a positive act in cooperation with God. Disobedience to law is an evil. It is also an act flowing from an evil condition of the will. Stealing the goods of others is a positive action. It is not "nothing." It is a crime which must be punished. If it were "nothing," an "illusion," the law and the judge would commit an injustice in punishing the act of theft. God did not commit evil in creating the good things of the world. He did not commit evil in endowing man with the faculty of acquisitiveness by which property is acquired, for thereby man provides for the needs of himself and family; but He hedges in this faculty by laws guiding it in right ways, and guarding it from wrong ways; one law being against theft, which is acquisitiveness exercised in ways injurious to the neighbor. The thief commits evil. God makes theft possible when He creates property and man with the faculty of acquisitiveness and the freedom to determine his own actions. From these things we may see the error in Mrs. Eddy's teaching that:

"God never creates aught that can cause evil."
(p. 258.)

God created the world and all things therein and pronounced them very good. God created man upon the

earth and pronounced him very good as the crowning work of creation. God gave man a knowledge of the laws of his nature, especially the spiritual laws, and depicted the intelligent perception, and life according to these laws, as a garden of delight, the garden of Eden. How, then, did man fall from this perfect condition of life if all things were very good? The allegory says: The serpent tempted Eve, Eve tempted Adam, and both acted contrary to the law of life given to them. What they did every man who commits evil also does. How does this take place?

Take, for example, the evils resulting from the abuse of sense pleasures, drunkenness, gluttony, adultery. The sense delights are not evil but good. The condemnation of the senses throughout *Science and Health* is the result of a false understanding of the nature and use of the senses. The senses with their delights were created in man, that through them he may come in contact with God's creation and gain knowledge, intelligence, wisdom, and will, through the use of the senses. Their delights are given for use, that food may be appropriated, that knowledge may be pursued, and that the human race may be renewed in chaste marriages. God's blessing was given on these things. But man, knowing the laws regulating their use, was led through the pleasure to abuse them. By this perversion, gluttony,

drunkenness, and debauchery, came into the world, through man. The determination to evil was in man not in God. God created the man in whom evil was possible, man determined in freedom to violate the law and to do the evil. The suffering and punishment as remedial measures are due to the one who determines to violate the law. God is not to blame. The allegory says, The serpent seduced the woman and the woman the man. The serpent represents the sensual nature which in itself is good, but being the lowest form of good, it must be kept under the government of the rational mind. The woman represents the affections to which sense delights strongly appeal, arousing inordinate desires of indulgence; these desires and delights appeal to the rational faculty, and draw it over to consent to the indulgence of inordinate desires and pleasures thereby permitting thoughts, feelings, and actions in opposition to the Divine laws, and this is the fall which results in evil. The sense pleasures, the good of every kind and degree, may be abused and turned to the opposite; then evil results. In every case the evil arises in the mind of man and becomes embodied in his life. Evil comes from abuse; good exists in the use of things according to the purpose and laws for which they were created.

God created man with both a spiritual and a natural

degree or plane of life. He made him with a physical constitution. He created the natural universe as a theatre in which to exercise his mental and physical nature, but He circumscribes this nature with laws, which direct its energies and powers in right ways, and which guard it against the wrong use of these abilities and talents. The allegory of the fall simply tells the story graphically which is told in every other part of the Bible, which is confirmed by all human experience, and which science confirms; namely, that God endows man with talents that he may use them freely, but He holds him to strict accountability for the use of these talents, rewarding him for making good use of them, but punishing him for abusing them. For we read:

“The kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods. Unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. . . . He that received five talents traded with the same and made other five, he that received two gained other two, but he that received one buried it in the earth. The lord returned and commended the diligent servants, but said, cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.”
(*Matt. xxv.*)

MAN.

What is man, that thou art mindful of him? and the son of man, that thou visitest him? Thou hast made him a little lower than the angels.—Ps. VIII. 4, 5.

WE have already shown that matter and all the phenomena of the material world, according to the principles of Christian Science, are not real actual existences; they are only illusions, they are non-real, non-actual, they are nothing. Their appearing to be, is the result of the beliefs of mortal mind. What mortal mind is, how it came into seeming existence, when in reality it does not exist, is as yet a mystery. How does it happen that man appears to possess a mind, which Mrs. Eddy designates by the term, mortal? To follow out this line of investigation, we must learn more in regard to her teaching concerning man. What is man according to this philosophy?

“DEFINITION.”

“MAN: The infinite idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind.” (p. 582.)

"MIND: The only I, or Us; the only Spirit, Soul, Principle, Substance, Life, Truth, Love; the one God; not that which is *in* man, but the divine Principle or God, of whom man is the full and perfect expression, Deity, which outlines, but is not outlined." (p. 582.)

Man, therefore, is not an individual, a finite, limited organism, possessing a finite and limited mind. He is the *infinite idea of God*. This is a startling definition. Are we that idea? According to Christian Science, we cannot be mortals, mortal minds, or beings formed of matter, because these are only "illusions"; they are "non-existent." As God's infinite idea we are absolutely perfect, impeccable, infallible, the absolute expression of God's thoughts. But the idea or thought is the expression or form of wisdom; therefore, man, according to this doctrine, is the infinite wisdom of God. Lest we be accused of misrepresenting Mrs. Eddy's teaching, we will quote more fully her teaching concerning the nature of man:

"Spirit is God, and man is His image and likeness; hence man is spiritual and not material." (p. 464.)

"God is the Principle of Man; and the Principle of Man remaining perfect, its idea, or reflection — man — remains perfect. Man is the expression of God's Being. If ever there was a moment when man expressed not this perfection, he could not have expressed God; and

there would have been a time when Deity was without entity, Being. If man has lost perfection, he has lost his Principle or Mind. If man ever existed without a Principle or Mind, then his existence was a myth." (p. 466.)

"The relations of God and man, divine Principle and its idea, are indestructible in Science; and Science knows no lapse from or return to harmony, but holds the divine order, or spiritual law, to have remained unchanged in its eternal history, wherein God, and all which He creates, are perfect and eternal." (p. 466.)

Here we are taught that "man is the expression of God's Being." Without him "God is without entity, that is, without Being." God unexpressed by man is a *non-entity*, therefore, it inevitably follows that man is the cause of God's existence, because without man God would have no Being. Man and God stand in an eternal and indissoluble relation to each other. Man must have existed eternally, otherwise God would have no Being, and, therefore, He also would have no existence. Does Christian Science teach this doctrine? We read:

"What is man? Man is not matter — made up of brains, blood, bones, and other material elements. The Scriptures inform us that man was made in the image and likeness of God. Matter is not that likeness. The reflection of Spirit cannot be so unlike Spirit. Man is spiritual and perfect; and because of

this, he must be so understood in Christian Science. Man is the idea of divine Principle, not physique. He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness; the conscious identity of Being, as found in Science, where man is the reflection of God, or Mind, and is, therefore eternal; that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, or creative power of his own, but reflects all that belongs to his maker. . . . In divine Science, God and the real man are inseparable, as Principle and its idea." (pp. 471, 472.)

This statement that man is God's idea is repeated many times in *Science and Health*. As God's idea he is perfect and eternal (pp. 466, 334, 335). He co-exists with God (pp. 13, 509). As God's idea man is perfect, he cannot sin, he cannot depart from holiness (pp. 471, 472). He is indestructible and eternal (p. 400). He is not finite (p. 354). He is not material (pp. 471, 472). These qualities of perfection, of being eternal, of having no separate mind from God, of being God's idea, all point to the idea that God and man are identical. This idea Mrs. Eddy also expresses in various forms. She says:

"Searching for the origin of man, who is the reflec-

tion of God, is like inquiring into the origin of God Himself, the self-existent and eternal." (p. 547.)

"Man co-exists with God." (p. 13.)

"Man is co-existent and eternal with God, forever manifesting, in more glorified forms, the infinite Father and Mother." (p. 509.)

"Man was and is God's idea, even the infinite expression of infinite Mind, and co-existent and co-eternal with that Mind. Man has been forever in the eternal Mind, God; but infinite Mind can never be in man, though made manifest through him. Man's consciousness and individuality are reflections of God. They are the emanations of Him Who is Life, Truth, and Love. Idea was and is never material, but always spiritual." (p. 231.)

"He has a perfect indestructible life." (p. 104.)

"As God is Substance, and man is the offspring of Substance, being made in the divine image and likeness, man should wish for, and can have, no other substance than God. The notion that man has any other substance, or mind, is a delusion." (p. 197.)

"Whatever is possible to God is possible to man as God's reflection." (*Miscellaneous Writings*, p. 183.)

In these statements of Mrs. Eddy, the attributes of God are ascribed to man. All things are possible to him, therefore he is omnipotent. God is the only substance, man is of the substance of God. In fact, Mrs. Eddy teaches that there is no other substance

than God's Divine Substance. Man has no other mind than God's Mind. He is God's idea, His thought. Since the wisdom of man is formed of thoughts or ideas, it necessarily follows that man is God's wisdom. He is the infinite expression of God's idea. He is perfect, incapable of sinning. He is eternal, he never had any beginning. In fact, instead of man depending on God, we are told that without man there would have been a time when Deity was without entity, without Being. This statement makes God depend on man for His Being, for His entity, for His very existence.

If man possesses all the qualities above described, he possesses all the qualities and attributes of God. There are two universal qualities of God, which enter into every attribute, namely, He is infinite and eternal. He is infinite love and infinite wisdom. But we are told by Mrs. Eddy that man is infinite and he is eternal. Being God's idea, every thought of man is infinitely perfect; in fact, being infinite, there can be no limit to man's wisdom. It must, therefore, be co-extensive with the wisdom of God. In fact, man is God's idea. God can have no idea that man has not. God's Mind is man's mind, for we are repeatedly told that he has no other mind than God's. Mind includes all mental powers, including the ideas, thoughts, perceptions, loves, and affections. All these belong to the mind.

What else does God possess? He must be substantial or He would not be anything; but even here, man, we are told, has the substance of God. There is nothing relating to God which Mrs. Eddy does not also ascribe to man as God's idea and reflection.

GOD'S IMAGE AND LIKENESS.

On the other hand, while ascribing all God's qualities and attributes to man, she also denies that man is identical with God. She says:

"Man is spiritual. He is not God, Spirit. If man were Spirit, then men would be spirits, gods." (p. 259.)

The attempted solution of this seeming contradiction of ascription of Divine qualities to man, and denial that man is God, is made by calling man God's reflection, and comparing it with the reflection of a person's image in a mirror. Thus we read:

"Man reflects and expresses the divine Substance, or Mind; but God is not in His reflection any more than man is in the mirror which reflects his image, or the sun is in the ray of light which goes out from it. God is seen only in that which reflects Good, Life, Truth, Love — yea, which manifests all God's attributes and power, even as the human likeness, thrown upon the mirror, repeats precisely the looks and actions of the object in front of it,

"Few persons comprehend what Science means by the word *reflection*. To himself, mortal and material man seems to be substantial; but this is mere belief, or a false view of substance, and involves error.

"On the other hand, the immortal and the spiritual man is really substantial and reflects the divine Substance, or Good, which mortals hope for. He reflects divine Life, Truth, and Love, which constitute the only real and eternal entity. This reflection is transcendental, only because the spiritual man's substantiality transcends mortal vision, and is revealed only through divine Science.

"As God is Substance, and man also is the offspring of Substance, being made in the divine image and likeness, man should wish for, and can have, no other substance than God. The notion that man has any other substance, or mind, is a delusion. This delusion arises from the false testimony of material sense." (pp. 196, 197.)

Here we first learn that man reflects God, but God is not in His reflection any more than man is in the mirror which reflects his image. But a little further on we are taught that the immortal man is substantial, not indeed a separate and distinct substance from God. He is of the substance of God, he can have no other because God is the only substance. *But the substance of God is God*, and if man is that substance, he also is God. *The mind of God is God*. If man's mind is the mind of God, he is God. If man is God's idea he is

also God, for God's idea is the infinite wisdom itself. The utter fallacy and falsity of this teaching of Christian Science is shown by the Prophet Isaiah who says:

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."
(*Isa. lv. 8, 9.*)

The same prophet describes self-exaltation to the throne of God not as the perfect state of man, but as the utter perversion of it, calling it Babylon and Lucifer, and pronouncing a woe upon it.

"How art thou fallen from heaven, O Lucifer, son of the morning! . . . Thou has said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit."
(*Ibid. xiv. 12-15.*)

Again the same prophet says:

"Woe unto them that are wise in their own eyes."
(*Ibid. v. 21.*)

Instead of man being infallible, impeccable, unable to sin, not capable of falling, as Mrs. Eddy teaches and Christian Scientists believe, the Scriptures teach the very

opposite, and all human experience and observation confirm that teaching.

God created man in His image and likeness and pronounced His work very good. This same man is represented as falling, as disobeying the commands of God, as sinning and entailing evil consequences on all mankind. God established the Jewish Church, and He calls it a vineyard planted with the choicest vine, but it brought forth wild grapes. He established in the same manner the Christian Church, but Mrs. Eddy continually tells us that the church has not seen and understood the teachings of the Master. Mrs. Eddy claims that she herself is the founder of a true church, the fundamental teaching of which is that there is no sin, sickness, evil, or death; and yet in her books she continually condemns the wickedness of the world; she fears mesmerism, and her followers regard it as full of malignity and wickedness, and the very opposite of Christian Science.

If Mrs. Eddy's teaching about God were true, that He is the only Substance and that there is no other substantial reality, many of her other teachings would be untrue. For instance, if God were all, there could be no other real existence than God. If He were the only substance, man could not exist as an image, likeness, and reflection of God; because, as a mirror which reflects man is a substantial reality outside of him, so

man, to reflect, must be a substantial reality distinct and separate from God. The reflection in a mirror does not possess the qualities of man. It does not think, feel, reason, love, hate, or possess any human attribute. So man, although he is an image of God does not possess a single attribute of God. He is not infinite and eternal. He is not perfect and sinless, or he would not need a Redeemer and Saviour. He does not know things to come. He is not omniscient, omnipotent, omnipresent.

Man was created with the faculty and free will to do the things taught by God, and so far as he does them he is a finite image and likeness of God; but he can disobey, reject, and pervert this teaching, thereby bringing evil into the world. He has done this. The Scriptures are full of affirmations of it. Unless this were so, there would have been no need for Christ to come in the flesh as the Redeemer and Saviour; nor would it be necessary for some one to come and make a final revelation to rescue men from bondage to evil and sin, which revelation Mrs. Eddy claims has been effected through her.

If God can create nothing which can commit sin, if man is perfect and unable to sin, if God and man are the only realities, both being infinitely perfect and good, how can even the appearance of evil come into existence?

THE GREAT PREDICAMENT.

Wretched man that I am! who shall deliver me out of the body of this death?—ROM. VII. 24.

IN explaining the origin of evil, Mrs. Eddy teaches that:

“God never causes evil or creates aught, that can cause evil.” (p. 258.)

She also teaches that:

“Man remains perfect. . . . Science knows no lapse from or return to harmony, but holds the divine order or spiritual law to have remained unchanged in its eternal history, wherein God, and all which He creates, are perfect and eternal.” (p. 466.)

“Man is the reflection of God . . . he has no separate mind from God.” (pp. 471, 472.)

“God or Good could never make men capable of sin.” (p. 476.)

If God never creates anything that can cause evil, and if man is perfect and has never lapsed from harmony, and, therefore, has had no need to return to harmony with God; and as, according to Christian Science, there can be nothing but God and His idea,

that is, man, for "God is All in all," what, we may ask, is the origin of evil? *Science and Health* teaches that evil originates in mortal mind. It is merely a false belief. This same mortal mind is the originator of all the evils that flesh is heir to, namely, sin, sickness, disease, evil, death, all are but false beliefs. On this scapegoat, Mrs. Eddy loads all the evils that exist, or, rather, which appear to exist. It originates them all, and in her philosophy it must bear them all, and take the responsibility for them. But when we pursue our inquiries further, and follow back the chain of causation by asking what is the origin of mortal mind, Christian Science is dumb; it cannot speak. A profound silence reigns concerning the origin of this arch enemy of man's peace and happiness. God did not create it because He cannot create anything which can cause evil. Man did not create it, nor does he possess it, because he is and ever was perfect and possesses no separate mind from God, therefore, he cannot think, will, or do anything that can cause evil or even the appearance of evil.

Mortal mind is severed completely from all real existences, from God and from man. Both disown it, both deny it to be their offspring. It cannot be an entity existing by itself separate and distinct from God and man, because:

"God is All. All is God." (p. 7.)

In fact, a great gap is here revealed in the chain of causation as expounded by the Christian Science philosophy. We begin with material forms as revealed through the five senses, and we find they have no actual existence, they are only beliefs of mortal mind. We pursue the subject further and find that all disorders under the names of evil, sin, sickness, and death, have a like origin; they are only false beliefs of mortal mind. We again ask the origin of this mind, and learn that neither God nor man has produced it, nor are they responsible for it in any way. We seek still further, that we may discover the nature of mortal mind, and we learn that it also is an illusion, it is a non-entity, it is nothing. But in no place in *Science and Health* do we learn how nothing can produce the appearance of something, which makes so great a disturbance in God's creation, that He came into the world as Redeemer and Saviour "to save His people from their sins." Is not this treatment of sin in the Bible and in the laws and affairs of men, according to Christian Science, making

"*Much ado about nothing*"?

Surely Christian Science is in a great predicament in its attempted explanation of the origin of evil.

IS MAN DIVINE: IS HE GOD'S IDEA?

One of the curious developments of our modern religious life is the growing belief that man is Divine. This belief manifests itself in the teaching of some forms of religious thought, that man is a spark of the Divine. The New Thought, now making itself felt among modern religious movements, teaches that man is Divine. Christian Science also teaches that man is God's thought and partakes of God's Divine nature, he is infinite, eternal, and perfect, incapable of sinning, because he is the image and likeness of God, being His perfect reflection.

This claim that man is Divine is the acme of human conceit and self-exaltation. It is a sign, not of human perfection and progress, but of human degeneracy and depravity. The most subtle and demoralizing evils are not the gross forms of iniquity, but the assumption of self-righteousness and self-exaltation. Those who claim Divine attributes for themselves condescendingly concede Divinity to Jesus Christ, but not in any sense different from the Divinity they claim for themselves. He may have manifested a greater degree of Divinity than has been reached by others, and He thereby became a great leader in the religious world. But it is assumed that it is possible

for others to attain to His degree of development, and even to surpass it; to perform miracles that even surpass His miracles.

Their exaltation of themselves to the very throne of God in claiming Divine qualities and attributes, is well described in *Isaiah*, speaking of Lucifer or Babylon, where it says:

“How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit.” (*xiv. 12-15.*)

This teaching of Isaiah concerning Lucifer, condemning to hell those who exalt themselves to equality with God, is the universal teaching of Scripture; not because God is jealous of a rival, but because the ascription of Divinity to man destroys all heavenly good and fosters the most subtle and destructive evils that flesh is heir to.

All the qualities and properties of God are infinite and eternal. He has no beginning and no ending. He is all-powerful, all-knowing, and everywhere pres-

ent. There is no limit to His power, to His wisdom, to His presence. To these infinite qualities of God we apply the distinguishing term Divine. God is Divine because all His qualities and attributes are infinite. He is infinite love, infinite wisdom, infinite ability to bring His love and wisdom into uses in the creation and preservation of the universe. Is man Divine? Is he infinite in any of his qualities?

“When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man that thou visitest him?” (*Ps. viii. 3, 4.*)

We see in the works of God an image of His infinity. In the stars of heaven, those immense suns, the source of energy to the planets revolving around them; their vast number; their immeasurable distances, all a grand picture of the immensity of God, in contrast with which, What is man? How small and puny! how weak and feeble! how helpless and dependent on the forces and powers operative in the mighty universe of God! How dependent are we on the due proportion of light and shade, of sunshine and rain, of heat and cold, for everything that supports human life! How dependent on the bountiful provision in nature for the materials with

which we build our homes, construct our machines, and build our ships by which the commerce of the world is carried on! Man can create nothing. This is a quality belonging to the Divine Being alone. Man, with all his excellent gifts and powers, is absolutely dependent on the sun, moon, and stars for light and heat; on the substances stored in the earth for his materials; on the growth in nature, all the gifts of God, for the things he constantly needs for his development. How, then, can anyone claim for himself Divine qualities, when yet in everything of his nature he is finite, limited, dependent, weak, and feeble? Of himself he can create nothing; he can do nothing. This quality of helplessness he should recognize and acknowledge in all humility, by turning to the bountiful Creator and Giver of all things, whose great end and purpose in creating this magnificent universe was to crown it with the creation of man. For, although man is not Divine and does not possess the least spark of the Divine, yet the Psalmist says:

“Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.” (*Ibid.* 6-8.)

Man is not Divine. He possesses none of the qualities of God; he is entirely distinct from God. On the other hand, man is distinguished from the rest of creation. In the prevalent scientific doctrine of evolution, man is regarded as merely a highly developed animal. This doctrine teaches that the natural forces of nature by mere chance produced a living cell, where before no living forms existed. This living cell produced others, and gradually, by slow changes and modifications, the various forms of plants and animals were evolved — all by the physical forces of the universe. Finally, man was evolved from some higher animal by the same natural process, he being only an animal in a little higher degree; but in nothing is he essentially differentiated from other animals. This theory of evolution is a materialistic explanation of the universe. It springs from an effort to limit all forces and powers displayed in the universe to material and physical forces. It contains inherently in itself the denial of God as a Divine Creator and Preserver of the universe; and a denial of spirit and the spiritual world as a realm of forces of a superior order, which produce effects in the plane of matter and of the natural world.

Thus we have two opposite theories of man — one claiming that he is Divine, and the other claiming that he is a product of material forces. The one identifies

him with Deity, the other with the beasts which perish;
but the Psalmist says:

"Thou hast made him a little lower than the angels,
and hast crowned him with glory and honor . . . thou
hast put all things under his feet." (*Ibid.* 5, 6.)

We have already shown the absurdity of man's claim to Divinity. But equally absurd is the identifying of man with beasts. One of the distinguishing characteristics of animals is that they are born with all the knowledges necessary to the exercise of their life. They know their food and where it is to be found. The birds know how to build their nests. In fact, animals are born with the instinctive knowledge of all things needful for their life, but with no other knowledge and with no capacity of further development. On the other hand, man at birth possesses no knowledge. He knows nothing by instinct. He has a faculty for learning, but he has no knowledge itself. If he were only a more highly developed animal, he would be born with a more perfect knowledge than all animals; and yet his very imperfection at birth is his perfection. It constitutes one of the qualities which distinguishes him from animals and proves his superiority to them. Man, when born, is like a field unsown in which a great variety of seeds may be sown. Animals, when

born, are like fields already sown and capable of producing only one kind of vegetation. Man is born with a capacity for successive development. He is capable of opening higher and higher degrees of his nature; but animals are born with all their knowledge. Their intelligence is only natural, relating to their physical nature and wants. Man begins with the development of his physical nature, and successively opens and develops his rational and spiritual powers. It is by the possession of a rational and a spiritual mind that he is differentiated from animals, and is endowed with the ability to live after death, and to become an angel of heaven.

The Psalmist says:

"Thou hast made him (man) a little lower than the angels." (*Ibid.* 5.)

The Hebrew word here translated angels is Elohim, which is the word for God and gods; but the Hebrews when they saw angels thought they were gods, and they called them gods; so here it is evidently used in the sense of superior beings or angels. Thou hast made man a little lower than the angels of heaven, because they are in a spiritual state, but man on earth is in a natural state. Yet in his natural state he is superior to the animals. He possesses a rational mind, and by

it he can harness the forces and powers of nature and reduce them to submission to his will and purposes. He can also bring the living creatures into submission, for it is again said:

“Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea.” (*Ibid.* 6-8.)

What is it that gives this power to man? Physically he is weaker than many animals; yet he can subdue them all. It is his superior intelligence. Do the animals cultivate the soil and plant the trees suitable for their sustenance? Their intelligence is not of the kind to adapt means to ends and to plan rationally for the development of uses. But man is possessed of a higher mind, the rational. This mind is developed by instruction; by it he foresees what is needed to accomplish his ends. In this he is more like God than are animals. But he is not infinite or unerring in his judgment. He foresees, provides, and adapts means to ends.

There is a still higher degree of man's nature than the rational faculty, namely, the spiritual. This is formed, opened, and developed, not by using the rational mind

for the accomplishment of natural uses, but it is developed by coming into a true relationship with God through Divine revelation, and by a life according to His teachings. The tendency of the natural mind, especially when it attains great things, is to glorify and exalt itself and even to desire to be worshipped. Thence it aspires to the position which the Divine Being alone can occupy. No man possesses either the intelligence or the wisdom to govern and direct all things. He who attempts it, like Lucifer, will surely be humbled; for his intelligence will be blinded by aspiring to things higher than his capacity, and his pride will receive a fall.

“The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.” (*Isa. ii. 11.*)

That which develops the spiritual mind is especially the perception of our relationship to God, and the cultivation of that perception and acknowledgment by worship and life. Instead of claiming Divinity for himself, the true man perceives clearly that he is a creature dependent on the All-wise and Beneficent Being for all that he is and possesses. He receives life from Him. He receives all the faculties and powers of his life from Him; he receives the light of truth and the warmth

of love from Him; and he receives all the good things of his natural life from Him. This perception and acknowledgment, and its confirmation by the rational faculty, make the spiritual man itself. It is this man, or this degree of the mind, which differentiates man from animals, and which constitutes him an image and likeness of God. He who attains to this degree of regeneration does not desire to claim Divinity for himself; for he perceives most clearly that God alone is Divine and is Life Itself; but man is only a recipient of life and of love and wisdom from God. As a recipient, he owes everything to his Maker; and the only return he can give is an acknowledgment of these blessings in grateful worship and by a life in conformity with the laws of his being as revealed by God.

The upbuilding and development of man as an image and likeness of God proceeds through orderly steps. In the Word it is compared with the orderly processes in building a house. There is first the foundation, then the superstructure, and finally the residence in the house. It is also compared with the development of a plant from seed. It is first the blade, then the ear, and afterward the full grain in the ear. There is the seed, then the leaf, afterward the flower; but the end and purpose is the fruit for the nourishment and uses of man. So in the development of man

in his preparation for the kingdom of heaven. He is born with the faculty of growing wise. This faculty is successively cultivated and developed. He begins as a natural man and lays the foundation by acquiring a knowledge of the world through the senses. He builds on this, cultivating first the memory, storing it with knowledge; next he develops the rational faculty, by which he makes use of the things acquired by the senses and stored in the memory. But as yet, he is a natural man, dealing with natural things, seeking worldly and selfish ends. He is, indeed, above the level of beasts, but he has not developed the truly human faculties that make him an image of God.

The spiritual faculties, the spiritual nature, are developed only by spiritual things, and these things are given only by Divine revelation. These things come down to man from heaven. As man is incapable of creating any natural thing, but is only able to use and modify its form in adaptation to his needs, so he is also incapable of originating anything spiritual, because these are above the natural faculties exercised by the senses. But when the facts concerning God, the spiritual world, the life after death, and the laws of spiritual life are revealed, he can then exercise his faculties on them and make use of them in the development of his spiritual life, even as he uses the things of

nature in the development of his natural life. In this way he prepares himself for life eternal in the heavens.

In answer to the question, What is man? we reply that man, as developed by the laws of Divine order, is a spiritual man and a natural man. He is formed and developed by obedience to the laws of order revealed in the Word of God and embodied in nature. To become a spiritual man he must live according to the laws of spiritual order revealed in this Word. To become a true natural man he must live according to the laws of natural order embodied in nature. The two stand in relation to each other as soul and body. Both are necessary in the upbuilding of man for the kingdom of heaven. Man receives these gifts from the Divine Being, but not infinitely. He is finite and limited in his capacity, therefore, he is not Divine nor even a spark of the Divine, for the Divine cannot be divided. Whatever is Divine is infinite in all its qualities; what is finite is not infinite in any of its qualities. Hence may be seen the fallacy of the modern ascription of Divinity to man. Such ascription may flatter his self-conceit, but it does not conform to the facts of the case.

THE IMAGE AND LIKENESS OF GOD.

God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.— GEN. I. 26.

MAN is the crowning work of creation, because in him creation returns to the Creator. Every beast of the earth looks downward toward the earth. This is a representative of its nature and quality as a natural form of appetite and desire, looking only to the sustenance of the physical body. But man is endowed with faculties of mind not possessed by animals, and from these faculties he obtains power to “subdue all things under his feet: All sheep and oxen, yea, the beasts of the field; The fowl of the air, the fish of the sea, and whatsoever passeth through the paths of the sea.” God created man with these faculties, and He created the world as a field for the exercise of these God-given powers expressed in his spiritual and in his rational minds. Not only is man endowed with these powers and commanded to exercise them in reducing the world to subservience to his ends; but this is a necessity

of his very nature. All human activity is directed to the endeavor and purpose of reducing nature itself to become a useful servant to forward man's ends.

This subservience of nature to human purposes is seen in all three of its kingdoms. We search the mineral kingdom for the materials with which to construct our machines, and build our houses. One of the many proofs of an all-wise purpose and design in creation is that whatever the human mind may devise, there is some substance in nature that possesses the exact qualities to accomplish his wishes. All the varied substances and forms in the vegetable and animal kingdoms serve innumerable uses to man, and the properties of air, water, and the etherial atmosphere are of indispensable value in serving to support the health and needs of the human body.

All this power to reduce nature to obedience and subservience to our needs is a picture or representation of a corresponding necessity of reducing the lower qualities and faculties of the mind to subservience to the higher faculties and powers. The order in which God has created nature is that the lower shall serve of use to the higher; so in the human mind and in human life a similar order prevails. The conditions which exist in nature are used in the Bible to represent the spiritual conditions which should prevail in man.

The visible conditions in the world are used to portray the corresponding mental and spiritual conditions.

The Psalmist says of man:

“Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.”
(*Ps. viii. 6.*)

Man, animals, and inanimate creation are representative of things in the human mind. Man as the lord over creation represents the highest faculty of the mind, the spiritual nature, that degree in us which is opened and developed by the perception of spiritual or Divine things. The animal creation, all sheep and oxen, yea, and the beasts of the field, the fowl of the air and the fish of the sea, represent the lower forms of human affections and desires. The tame animals of the flock and herd, the sheep, oxen, horses, etc., represent those affections which are in harmony with his spiritual nature and which partake of the gentleness, usefulness, and obedience to orderly and right principles of life. The savage and ferocious beasts represent the qualities of those affections which, when stirred, are destructive and injurious, such as anger, revenge, unmercifulness, cruelty. Such are typified by the tiger, leopard, wolf, and other ferocious animals.

The subjects of the vegetable kingdom represent

things in the mind which are less active than the affections of the will, namely, the thoughts and perceptions of the understanding; and the things of the mineral kingdom depict in representative forms the *solid facts* of knowledge on which all the activities of our mental nature rest. Over all these the spiritual nature must rule, in order that harmony, peace, and goodness may reign in human lives.

“Thou madest man to have dominion over the works of thy hands; thou hast put all things under his feet.”

That faculty of the mind which is especially represented by man is the spiritual mind; that part of the mind which looks up to and acknowledges God, which perceives the truth of His revealed will and law, and which wills and desires to follow His precepts. The Lord reveals His will in the Word of God and in doctrine therefrom, in order to build up the spiritual faculties. He teaches us about Himself and His nature, that we may know and acknowledge Him, and that we may look up to Him in worship and adoration for all the benefits we receive from Him. He reveals the laws concerning *our own* nature, that by a life according to them we may be developed into images and likenesses of God our Maker. He teaches us that the end and purpose of our creation is not merely for a transient and

short life in the natural world, but that we may live forever in His heavenly kingdom. These truths are called spiritual, because they reveal man as a spiritual being. They open up and develop the spiritual mind, which mind is higher than the rational and the natural minds. Spiritual truths are the laws that reveal man as an image of God, not merely as a bundle of animal appetites and passions.

What do these spiritual laws require of man over and above the physical laws of nature and the laws of reason? They reveal man as a being having a relation to God. This relationship is one of humility before Him, because we depend upon Him for all things which we possess, both mental and physical. The animals of the flock and herd, and the beasts of the field and forest, do not possess the power to know and acknowledge God, or to perceive their dependence on Him. They do not worship God. Man is superior to animals because this perception is given to him, and from that knowledge he can in heart and with lips acknowledge God in worship. This relationship with God in worship is not for the purpose of humiliating man, as a tyrant loves to see his subjects abjectly grovelling at his feet; it is for the purpose of implanting and cultivating the highest and inmost region of the mind. Worship is provided to develop the noblest traits of character. It is the means

of forming him into the image and likeness of God. By means of worship, spiritual things are implanted in the human mind by instruction, by prayer, by praise, and thanksgiving. The understanding of spiritual things is built up, and the will and love of heavenly things are developed in and by the worship of God.

When this spiritual nature is formed in man he receives the command:

“Let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” (*Gen. i. 28.*)

Besides his relation to God, man has a relationship to his fellowmen; and the laws of God reveal to him the true relationship which he bears to them. The Bible is full of instruction in these laws. The Ten Commandments, the two great commandments, the ten blessings, express in a summary form the essence and spirit of the whole Bible, teaching man to do unto others as he would have them do unto himself. The laws of love to the neighbor are the laws of justice, of equity, of fair dealing, of honesty, of respect for the rights of others. The laws of God condemn evils as destructive of human society and human happiness. In fact, the spirit and life of the Bible are the principles

which should govern our relationship to God and to our fellowmen, and which are expressed in the law of love to God and love to the neighbor. True religion and true spiritual life consist solely in implanting in the life this relationship as a practical motive and a practical conduct of life in the world. In the dark ages and in mediæval times it was believed that religion was solely for the purpose of saving man from the consequences of sin, not saving him from sin itself.

Man, the spiritual man, by the principles of religion as inculcated in the Bible, must have dominion over all the lower faculties, desires, and impulses of the mind and life. The Lord reveals the principles of truth which must rule in our lives. For instance, we must not allow our thoughts and ideas to wander into all kinds of false and erroneous notions. We must govern them, reduce them into order, keep them from error and wrong. We can do this by guarding our thoughts. When wrong principles and teachings come under our observation by reading, hearing, or by reflection, we should test them by the Divine truth revealed by the Lord, and not let them enter and occupy the mind. Thoughts contrary to God and the neighbor should be rejected, because not in accordance with the revealed will of God. As we do this, we obtain "dominion over the fish of the sea and the fowl of the air."

We must not let our desires rule over us, we must rule over our desires. Unbridled lusts, desires, and affections lead to all evils, misery, and unhappiness. They lead to the violation of all law and order, to doing all kinds of injury and wrong to others. We must govern our wants, not let our wants govern us. It is well known that unbridled lust or desire grows with what it feeds upon. The greatest conqueror lusts after new worlds to conquer. The seeker after wealth is never satisfied. The indulger of physical pleasures is never satisfied with his excesses. Happiness is attained, not by loosening the reign over the lower nature, but by governing it under the wise laws of *use* as revealed by the spiritual laws of God.

The lowest things of animated nature are called the creeping and flying things, and these represent the lowest plane of our mind with its affections. These are in the plane of the *senses*. The senses have their uses. They are part of the economy of the human body. They are the foundation on which the higher mental nature rests. They cannot be dispensed with, but they must be governed; they must not be allowed to govern. If the senses rule, man will rush into all kinds of evil; but if they are governed by the Divine law of *use*, and are held strictly to that law, the senses become useful servants. The Lord created them and pro-

nounced them good. Man uses them and they bring good to him in chaste and pure delights and pleasures; but when he abuses them he brings upon himself diseases and evils of various kinds, and he introduces disorder and disturbance into human society.

The Divine law of order is that man should have dominion over all nature in its three kingdoms; and this represents the law of his mental nature, that the spiritual principles should rule and govern all the lower faculties of his mind. Obedience to this law will create a veritable heaven on earth, it will bring health, peace, happiness, and contentment of life. But the violation of this law produces disease, evil, and unhappiness. All the miseries which infect human society may be traced to the violation of the principles revealed by the Lord for the government of men.

The laws of God place all things in a just order and a right relationship to one another. Man, however, is created a free agent. He is not a mere machine or a mere animal controlled by irresistible impulse. He possesses the power of turning his faculties in whatever direction he pleases. But this power involves responsibility. He is responsible for the use he makes of his powers and faculties. He attains happiness by giving them a wise direction. But if he gives rein to the lower faculties, he, indeed, gratifies his unbridled appetites

and passions, but he is responsible for the results, and these results eventually bring their punishment in the degeneracy of his own nature, and in a reaction that brings disease, misery, unhappiness, and at length death — physical and spiritual.

It is a part of human nature that some one love shall have the dominion over all the other loves. Some one faculty shall gain the mastery over the other faculties. As created, all the faculties and powers of the human mind are good, because each is intended for the performance of some use to the whole. We can see this clearly in the corresponding plane of the human body. Every organ and part is an ultimate which corresponds to some particular faculty of the mind. Every organ of the body is intended for some use to the whole. The heart supplies the blood; the lungs, pancreas, spleen, liver, and kidneys, purify it. The arms and feet serve as means of executing the purposes of the mind, but the brain is intended to supply the vital energy and to rule. When these organs are kept in due and well-balanced activity, health and comfort reign in the whole. But if we overwork any one, or any set of the faculties, they demand an undue proportion of the blood, and deprive the rest of the body of some of its vital support. From this comes disease and at length death. So in the mental nature a corresponding disturbance may take

place. It is necessary that a true government exist in the body and in the mind. The head should rule, the body should be subservient to its government. The head sends its nerves to all parts of the body and perceives the needs of the various parts. It can keep them in a well-balanced activity. So in the mind the spiritual faculties guided by spiritual truth are created to be the head, through which all the mental and physical powers of mind and body should be governed. It rules, not by depriving any one faculty or function of its power, exercise, or activity, but by regulating the activity according to the laws of order and of use inscribed on each and all things of the human form. The true principles of religion as revealed in the Word of God, and as drawn forth by true doctrine, are the head which should govern, for the Lord rules the human race through these. By these man becomes truly human, an image and likeness of God, looking not to his own personal gratification and aggrandizement at the expense of others, but to the good of the whole, of which his good is a part. It is to these spiritual ends and purposes, and to the man in whom these are implanted, that the Lord says:

“Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth on the earth.” (*Gen. i. 28.*)

“Man is so created that the Divine things of the Lord may descend by or through him even to the lowest things of nature; and from the lowest things of nature may ascend to the Lord, so that man might be a uniting medium of the Divine with the world of nature, and of the world of nature with the Divine (Being).” (Swedenborg, *Arcana Cœlestia*, 3702.)

MARRIAGE, BIRTH, AND DEATH.

I. BIRTH.

"Know thyself."

She remembereth no more the anguish, for joy that a man is born into the world.—JOHN XVI. 21.

THE stages of life which hold the most prominent place in human attention are birth, marriage, and death. The chief end of marriage is the procreation of the human race and its perpetuation upon the earth, and thereby the peopling of heaven itself. There is a constant succession of new beings coming upon the stage of existence; but there is also a continual departure from the world. Man remains here but a short time, and then disappears at death. No philosophy of life is of any real value which does not account for the existence of man. It is the vital point of the philosophy *to us*. Whence are we? Whither do we go? What is birth? What is death? The child is born and brings a new joy into human hearts. It develops an unselfish devotion in the parents' lives. Through long years of patient effort the physical, mental, and spiritual powers

are developed. Unlike the animal forms, which are born with the knowledge necessary for their life, man comes upon the stage of the world in complete ignorance and helplessness. Throughout his life the work of upbuilding goes on even to the very end of his worldly existence. Physical formation, mental and moral development, character building, at length produce a rounded and fully developed man. This work of long years suddenly comes to an end: the work of a lifetime seems ruthlessly destroyed amid the sorrow and grief of devoted friends. Every philosophy must give some explanation of this universal, this inexorable fate. What does Christian Science tell us about the nature of birth, of life here, of death, and of life beyond? Has it any satisfying information to give us on these questions? What light can it throw on these problems of life? We remember its teaching, that matter and mortal mind are non-existent, and that man is eternal.

Let us first enquire about the beginning of life here:

"The mother's thoughts form the embryo of another mortal mind and unconsciously mould it." (p. 132.)

"Until it is learned that generation rests on no sexual basis, let marriage continue . . . Spirit will ultimately claim its own, and the voices of physical sense be forever hushed." (p. 274.)

"Man is neither young nor old. He has neither birth nor death." (p. 140.)

"Bones have only the substantiality of thought which formed them. They are only an appearance, a subjective state of mortal mind. The so-called substance of bone is formed first by the parents' mind, through self-division. Soon the child becomes a separate, individualized mortal mind, that takes possession of itself and its own bones." (p. 421.)

If we examine the teaching of these passages, we shall find that the principle of the non-reality of the material body runs through them. Man really has no beginning, no birth, no formation of a material body. The formation is only in thought. It is not a material organism. Even generation itself rests on no sexual basis. Like surgery and dentistry it is tolerated for a time, but Spirit will eventually dispense with it. Man really has no birth; he is eternal; he never had a beginning. Lest it be supposed that we have not grasped the meaning of Mrs. Eddy in her teaching about birth, we will quote some statements from her *Miscellaneous Writings*:

"A material or human birth is the appearing of a mortal not the immortal man." (p. 17.)

"*To abolish marriage at this period and maintain morality and generation would put ingenuity to ludicrous shifts. Yet this is possible in Science, although it is to-day problematic.*" (p. 286.)

"Human *procreation, birth, life, and death* are *subjective states of the human erring mind*; they are the phenomena of mortality, nothingness, that illustrate mortal mind and body as one, and neither real nor eternal." (p. 286.)

"Man is eternal and has no human origin." (p. 287.)

"Is marriage nearer right than celibacy? *Human knowledge inculcates that it is*, while *Science indicates that it is not*." (p. 288.)

"Marriage may be dissolved by mutual consent." (p. 297.)

These teachings of Mrs. Eddy in regard to marriage and birth show that the chief end of marriage, which is the procreation of the human race, the provision of successive generations on the earth, and finally the building up of a heaven of angels, is like matter and mortal mind — an illusion. *Procreation, birth, life, and death are only subjective states of the human erring mind. They are illusions.* If they are illusions of mortal mind, how do they originate? How does the appearance arise? How does that which is non-existent produce another mortal mind having the appearance of existence? How does this appearance take possession of its own bones, which bones are only subjective states of mortal mind?

II. MENTAL OBSTETRICS.

What is the use of generation and of successive generations on the earth, if they are only hallucinations of mortal mind? Children and child-bearing are on the same plane as sin, sickness, disease, and death, which "Science" is to eliminate and destroy. Man does not begin at conception and birth. He always existed. He is God's idea. We read:

"If man did not exist before the material body began, he could not exist after the body is disintegrated. If we live after death, and are immortal, we must have lived before birth." (p. 427.)

Man's pre-existence, according to Mrs. Eddy, was as God's idea, which is as perfect as God; it is infinite and eternal. If this is the case, his birth and life in the plane of mortal mind and matter is a descent from a life of perfection into a life of imperfection. It is a descent into a condition that is opposite to Truth, Good, and God. X

What use can this descent subserve? Why then should these illusions be encouraged by bringing them into existence through human generation and propagation in the marriage state? Why should human procreation and birth, which are subjective states of mortal

mind, of *human erring mind*, be encouraged? If the products of human erring mind must be rejected and destroyed, marriage and procreation must also be rejected. Christian Science teaches that it will finally be rejected, but at this day it is to be allowed to continue. Yet if it is of evil and error, why should not Christian Science begin the work of putting an end to it? For we read:

“Evil cannot be used temperately, its slightest use is abuse.” (*Miscellaneous Writings*, p. 289.)

However, Christian Science has not yet taken this step in advance, because it is necessary to develop a system of Christian Science obstetrics. This is too tempting a field for the display of the healing powers of Christian Science to leave it in the hands of a regular physician. Mrs. Eddy entered this field, and as a result:

“The birth took place without pain.” (p. 78.)

She says:

“To attend properly the birth of the new child, or the divine idea, you should so detach mortal thought from its material conceptions that the birth will be natural and safe.” (p. 459.)

“It should not have within it a single element of error.” (p. 459.)

"When this new birth takes place, the Christian Science infant is born of the Spirit, and can cause the mother no more suffering." (p. 459.)

But Mrs. Eddy has taught us that:

"A material or human birth is the appearing of mortal not the immortal man." (*Miscellaneous Writings*, p. 17.)

It is at the birth of this mortal man that Christian Science obstetrics is practiced. A new birth is the appearing of a new subjective state of human erring mind which is neither real nor eternal. Christian Science aids in bringing it into existence, while teaching that it is nothingness. Mrs. Eddy herself testifies that she has aided in such a birth which took place without pain. But is this practice consistent with the true principle of Christian Science? Should not the true practitioner destroy the belief in this error of erring mind, thereby saving all the subsequent errors, including birth, life, sin, sickness, evil, and death? Why should man be born and experience the trials of suffering humanity, if his birth is only the appearing of a new mortal mind, the source of all sin and error? Why suffer:

*"The slings and arrows of outrageous fortune,
The heart-ache and the thousand natural shocks
That flesh is heir to. . . .*

*. . . The whips and scorns of time,
The oppressor's wrong, the proud man's contumely,
The pangs of despised love, the law's delay,
The insolence of office, and the spurns
That patient merit of the unworthy takes?"*

— HAMLET.

III. DEATH.

*"To die, to sleep;
To sleep: perchance to dream; ay, there's the rub;
For in that sleep of death what dreams may come
When we have shuffled off this mortal coil,
Must give us pause: there's the respect
That makes calamity of so long life;
For who would bear the whips and scorns of time*

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*When he himself might his quietus make
With a bare bodkin? Who would fardels bear,
To grunt and sweat under a weary life,
But that the dread of something after death,
The undiscover'd country from whose bourn
No traveler returns, puzzles the will
And makes us rather bear those ills we have
Than fly to others that we know not of?"*

— HAMLET.

Birth, life, and death, according to Mrs. Eddy, are

all subjective states of mortal mind. There is no death. That which appears like death is unreal, a mere appearance. We read:

"Death is an illusion, the lie of life in matter; the unreal and untrue; the opposite of Life." (p. 575.)

"Any material evidence of death is false, for it contradicts the spiritual facts of Being." (p. 575.)

"There is no death, no inaction, over-action, nor reaction." (p. 425.)

"When the material body has gone to ruin, when matter has overmastered life and destroyed itself, then we try to believe that the deathless Principle or Soul, may escape from it and live." (p. 99.)

"God does not kill a mortal, in order to give him eternal life, for God Himself is this Life." (p. 99.)

"The sinner is a suicide. Sin kills the sinner and will continue to kill him till sin is destroyed." (p. 99.)

"Death is not a stepping-stone to immortality and bliss." (p. 99.)

"Sin brings death." (p. 99.)

"The suicidal belief that soul is in the body regards death as a friend, as a stepping-stone to immortality and bliss." (p. 344.)

"The corpse deserted by thought is cold and decays, but it never suffers." (p. 426.)

"Mortal mind affirms that mind is subordinate to the body, that the body is dying, that it must be buried, and decomposed into dust; but this is not so. Mortals waken from the dream of death, with bodies unseen by those who think they bury the body." (pp. 426, 427.)

X Mrs. Eddy says there is no death, yet she teaches that sin brings death. Death like sin, sickness, and evil is an illusion of mortal mind. The body has no actual existence, therefore, death can be only an illusion also. Yet Mrs. Eddy tells us that "*the corpse deserted by thought decays.*" But she also tells us that "*it is mortal mind that affirms the body is dying, that it must be buried, and decomposed;*" but she says, *this is not so.* She *affirms the corpse decays; she declares the body is not decomposed.* If we consider what she tells us about mortal mind and death, we shall see that the phenomenon we call death is not the disintegration of the material organism; but is merely a thought or belief of the mind. Remove or dispel this thought, and the dead will be raised. Does Christian Science claim to be able to raise the dead? Mrs. Eddy says:

"The author has healed hopeless disease and raised the dying to life and health, through the understanding of God as the only Life. It is a sin to believe that aught can overpower omnipotent and eternal Life. . . . We must begin, however, with the more simple demonstrations of control; and the sooner we begin, the better. This final demonstration takes time for its accomplishment." (p. 426.)

Christian Science teaches that death is an illusion, it is untrue and unreal, it will finally be overcome. Chris-

tian Scientists will finally *raise the dead*. Earl Dunmore expects his family to live forever on his eighty-thousand acre estate, even though he has cast an anchor to windward in the form of a life insurance; for he says his wife learned from *Science and Health* that there was *no necessity for her to die, and she lived*. Judge Hanna, in his recent lecture at the mother church in Boston, Spring of 1907, declared that Christian Scientists would *do all that Christ did even to raising the dead*.

When they banish disease, raise the dead, and bring to birth without pain, the population of the world will rapidly increase. Generations will come into the world, but they will not depart out of the world. There will then be no death. This increase will eventually fill the world with people until there will be no more room. But stay, there is no world of matter to be filled; all these things are illusions of mortal mind. The claim of ability to raise the dead is based on the Lord's raising Lazarus and others from the dead. Where are these people now? Did they stay raised? They have all passed out of this world, together with all the people that He healed of diseases.

This claim of Christian Science, if carried out, would abolish the order of the world as the abode of successive generations. This order is according to Divine law. The provision for man's eternal life is made on a higher

or spiritual plane of existence. Does Christian Science give a lucid explanation of what becomes of man after death? When Mrs. Eddy claims she has raised the dying, she places the dying in the same class as the sick whom she has healed. She does this to the physical senses, otherwise her claim would be valueless. These people who have been healed by Christian Science are now living in the world. This world, we are told, is simply an illusion of mortal mind, from which it follows that the cures and the claim of raising from the dead are all illusions of mortal mind; for we have no other testimony in proof of them than the testimony of the senses.

IV. MARRIAGE.

The nature of marriage, birth, death, and the future life are essential factors in the understanding of man's nature and destiny. Of marriage Mrs. Eddy teaches that it is one of the illusions of mortal mind which will eventually disappear. It is, therefore, not something inherent in the nature of man, something which is a part of God's creative plan. It is not of God's design in creation, because we are told over and over again that mortal mind is an illusion, the source of all evil. Of marriage she says:

"Marriage itself is not nearer right than celibacy."
(*Miscellaneous Writings*, p. 288.)

"It may be dissolved by mutual consent." (*Ibid.*, p. 297.)

"It is not best to abolish marriage at present, but it is possible in Science." (*Ibid.*, p. 286.)

"It is now the only legal and moral provision for generation among human kind. . . . Therefore, it should continue until the spiritual creation is discerned." (*Science and Health*, p. 266.)

While marriage continues the moral virtues are inculcated, but at length marriage will cease, for we read:

"Until it is learned that generation rests on no sexual basis, let marriage continue. . . . Spirit will ultimately claim its own, and the voices of physical sense will be hushed." (*Ibid.*, p. 274.)

Mrs. Eddy will then set aside the law of God, which ordained in the beginning the union of two into one flesh, and pronounced His creation very good, and gave His blessing on them, for:

"God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it. . . . And God saw everything He had made: and behold, it was very good." (*Gen. i. 27-31.*)

Jesus Christ also re-affirms this Divine law when He says:

"Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave unto his wife: and they twain shall be one flesh? What therefore God hath joined together, let not man put asunder." (*Matt. xix. 4-6.*)

The author of *Science and Health* takes away the blessing of God on marriages, which blessing tells the primary end and purpose for which marriage is ordained, namely, that "they may increase and multiply and fill the earth." According to Mrs. Eddy, this increase by the union of male and female is not of God, but is eventually to be abolished, when "it is learned that generation rests on no sexual basis." From whom shall we learn this? God teaches us throughout the Scriptures that generation rests altogether on a sexual basis. The law of God teaches us that the reproduction of man is altogether by this method, and it is orderly and right according to God's law when it is in the marriage relation; but it is disorderly, wrong, and evil, when outside of that relation. God's blessing is on it when it is in marriage. His condemnation is on it when outside of marriage. Mrs. Eddy leaves a slur on this relationship, and suggests the sex union in generation as evil, when she teaches its final abolition, and when she sweepingly condemns the senses as evil. Evil arises

from the abuse of good things. Sense pleasures and delights when abused and when their laws are violated result in evil; but this is no ground for a condemnation of these good things themselves.

Reproduction in marriage meets with the severest censure from Mrs. Eddy's philosophy. The mortal mind is the source of all evil. It is itself:

"The criminal in all cases." (p. 285.)

The new birth is not the creation of a new being in the world, because:

"Man has neither birth nor death." (p. 140.)

"He is eternal." (p. 509.)

What, then, is this new birth? It is:

"Only an appearance, a subjective state of mortal mind." (pp. 421, 132.)

"Human procreation, birth, life, and death are subjective states of the *human erring mind*; they are the phenomena of mortality, nothingness, that illustrate mortal body and mind as one, and neither real nor eternal." (*Miscellaneous Writings*, p. 286.)

"Man is eternal and has no human origin." (*Ibid.*, p. 287.)

If the procreation of the human race is the result of human erring mind, one of its subjective states, because this mind is itself an evil, it is evident that the preven-

tion of the appearance of another mortal human erring mind must be a good, and the appearing of a new mortal must be an evil, because all the operations of this mind are errors and evils. Yet Mrs. Eddy teaches Christian Science obstetrics and has practised the art herself.

We, however, cannot agree with this philosophy, because it is directly contrary to the Divine law and command given to man when created:

“God blessed them, and God said unto them, Be fruitful, and multiply, and fill the earth, and subdue it.”

The philosophy of Christian Science makes large demands on our faith when it requires us to accept its teachings about marriage and birth, because it strikes at the very purpose of the creation of the universe, and repudiates God's own enunciated plan of bringing man into existence for the purpose of perpetuating the human race on the earth.

V. DEATH.

Another universal in the series of man's existence is his passing from this plane of life by the death and disintegration of the material body. This fact is universal, because there is no exception to this rule; all who have ever lived in the world have passed away, and this generation will soon follow. Is this the result of a

universal law? Some have assumed that death has come into the world as a punishment for sin, and they conclude that death itself is an evil. We can see from rational as well as from Scriptural grounds, that death is necessary to the order of creation. Death is involved in the very plan of creation. Geology teaches us that ages before men lived on the earth untold myriads of creatures existed, they were born, they lived, they died, and their skeletons form vast deposits of the solid structure of the earth. Geology, archeology, and history teach us that man existed for thousands of years before the supposed creation—six thousand years ago. The literalists, by their interpretation of the Bible allegory contained in the first eleven chapters of Genesis, have brought about a conflict between science and revelation; but at the present day theologians recognize the symbolic nature of this part of the Bible. In this allegory, death was predicted as the punishment for disobedience to God.

“In the day that thou eatest thereof thou shalt surely die.” (*Gen. ii. 17.*)

They disobeyed, but physical death did not follow *in that day*. The old theologians lost sight of the fact that there are two kinds of death—physical and spiritual. Physical death is taken at times as a symbol of

spiritual death. Disobedience to God results in spiritual death, which is the destruction of those spiritual virtues received from conjunction with and obedience to God.

On the other hand, Mrs. Eddy goes to the other extreme, and denies the reality and actuality of physical death. She classes it with sin, sickness, disease, and evil. Man, she says, cannot die physically, because man is never born, he never lives on this physical plane, the appearance of living is an illusion produced by a subjective state of mortal mind. According to her philosophy, that which men universally experience as birth, life, and death is one great illusion, which engulfs the whole human race, and even deceives Christian Scientists themselves. Mrs. Eddy claims to have the power of raising from the dead. Her followers claim they will eventually perform this miracle, basing their claim on the fact that Christ and His disciples raised people from the dead. They explain these miracles of Jesus on the principle of Christian Science, that matter and all its forms and conditions, including sickness and death, are illusions. Christ, they say, simply destroyed the illusion of death, and the subject was restored to life.

Although Mrs. Eddy interprets the Scriptures spiritually, she does not understand the significance of this

act of the Lord in raising the dead to life. She makes it simply the removal of the illusion that Lazarus had died and thereby he was raised to life. She makes it a thing personal to Lazarus, whereas this and every other miracle of the Lord was done solely to represent the raising from spiritual death, of those represented by Lazarus. Lazarus represents the Gentiles who were out of the church, those who had no knowledge of spiritual things, and the Lord shows representatively what He would do through His truth in raising these people out of merely natural into spiritual life when His truth was brought to them.

The Lord did not raise all men from the grave. Those whom He raised from the dead, those whom He healed of diseases, even His own apostles, afterward died; thereby showing that death is an orderly process, a part of God's universal plan. It is a transition from the natural to the spiritual plane. It is a process like that of the butterfly rising out of the caterpillar and chrysalis state. We can see an orderly sequence in the process of the creation of man by birth; his development in the world as a physical, mental, and spiritual man; his preparation for life on a higher plane; and his transfer to that plane through the portal of death. Jesus Christ taught that those who had died in the natural world were still living in the spiritual world. Speaking of Abraham, Isaac, and Jacob, He said:

"God is not the God of the dead, but of the living: for all live to him." (*Luke xx. 38.*)

"In my Father's house are many mansions." (*John xiv. 2.*)

In the *Book of Revelation* John says he saw the souls of the dead. The angel who showed him the things seen and heard, said:

"I am thy fellow-servant and of thy brethren the prophets." (*xxii. 9.*)

By these things the Scriptures teach that man by death passes into the spiritual world and there continues his life which he began here. Death is, therefore, a transition, a passing over from one world to another. It is a continuation of life. In no sense is physical death an evil, nor is it to be classed with sin and evil, which are against the laws and order of God.

But Mrs. Eddy teaches otherwise. She would abolish death, because it is one of the illusions of mortal mind. She would have all her followers exempt from death, as is the case in the family of the Earl of Dunmore.

But, in promising this to her followers, she forgets that the material body with its senses, yea, the world itself, are illusions also, so that in escaping from the illusion of death, she raises them to the illusion of material life. In escaping from Scylla she rushes into Charybdis.

THE FUTURE LIFE.

*"There is no death! What seems so is transition.
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death."*

— LONGFELLOW.

CHRISTIAN SCIENCE claims the power of raising from the dead, restoring teeth to the aged, hearing to the deaf, and the power to keep men in this world forever. Yet men pass out of our sight by what is called death. They disappear from view. Christian Scientists as well as others succumb to the inevitable. What becomes of them? Where are the untold generations which have passed away? This is the crucial question. What is their present condition? Do they retain their personality? Do they retain their qualities of mind and heart? Shall we meet them again and know them? What answer does Christian Science give to these questions? What is its teaching concerning the future life?

We have already seen, according to Christian Science, that all things in our present plane of life, birth, life here, death, matter itself, even the mind that perceives

matter, are illusions, mortal beliefs which must be destroyed; they are unreal, they are nothing. Yet we appear to be. We appear to possess personality and individuality. What becomes of the individual after death? Is he a spirit, a soul, an angel of heaven? We quote:

"Question: What are spirits and souls?

"Answer: To human belief, they are personalities of Mind and matter. . . . The term souls, or spirits, is as improper as the term gods. Soul or Spirit signifies Deity and nothing else. *There is no finite soul or spirit.* These terms mean only one existence and cannot be rendered in the plural." (p. 462.)

"Spirits: Mortal beliefs; corporeality; mortal men and women; supposed intelligences, or gods; the opposite of God; errors; hallucinations." (p. 586.)

"There are evil beliefs, often called evil spirits; but these evils are not Spirit, or they could not be evil." (p. 102.)

"There is but one spiritual existence, even the Life of which corporeal sense can take no cognizance. . . . So-called *spirits* are but corporeal communicators. . . . Spiritualism calls one person, living in this world, *matter*, but another, who has died, but inhabits earth, it calls *spirit*; when the fact remains that neither the one nor the other corporeality is spiritual, for Spirit is one and is God." (p. 239.)

"The so-called dead and living cannot commune

together, if they are in separate states of existence or consciousness. This simple truth lays bare the mistake that man dies as matter, but comes to life as spirit. The so-called dead, in order to re-appear to those still in existence visible to the physical senses, must be tangible and material — must still have a material investiture — or these lower senses could take no cognizance of them.” (pp. 240, 241.)

“When you can waken yourself or others out of the belief that *all must die*, you can then exercise Jesus’ spiritual power to reproduce the presence of those *who thought they had died* — but not otherwise.” (p. 241.)

Spirits, according to Mrs. Eddy, come under the category of things of human belief, they are only mortal beliefs, supposed intelligences which have no actual existence or reality. They are not persons who once lived on the earth. Like evil, sin, sickness, and death, they are beliefs of mortal mind. This teaching about spirits does not solve the question of our future existence, for spirits, like mortal mind and matter, are unreal, non-existent.

Below is a diagram representing the progress we have now made in the understanding of the philosophy of Christian Science:

ILLUSIONS OF MORTAL MIND.

	(Spirits.
		Mortal Mind and its illusions.
The Unreal	}	Matter.
The Non-existent		The body and its conditions.
Nothing		Sin, sickness, evil, death.
		The material world.
		The senses.

ANGELS.

If men live after death, and yet spirits are not men translated into another plane of existence, let us see if we can find the solution of our difficulty in the existence of angels. What are angels?

"Angels are God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, giving the lie to evil, sensuality, and mortality." (p. 572.)

"Angels are not etherealized human beings, evolving animal qualities in their wings; but they are celestial visitants, flying on spiritual, not material pinions. They are pure thoughts from God, winged with Truth and Love, no matter what their individualism may be. . . . *My angels are exalted thoughts. . . . Angels are God's impartations to man — not messengers, or persons, but messages* of the true idea of divinity, flowing into humanity." (pp. 194, 195.)

"They are externalized, yet subjective states of hope and faith." (p. 505.)

We here learn two things; first angels are not persons, not men departed out of this world now enjoying a more perfect life. They are, however, realities. In fact, they and man are the first realities we have thus far encountered in the study of Christian Science. We have traveled through the regions of mortal mind, matter, spirits, and all their varied conditions, and have found them to be false beliefs, which, when reduced to their last analysis, are equal to nothing. Angels, however, are real, but they are not men made perfect. Among the angels we shall not find any of the departed loved ones whom we sometime expect to meet. Angels are not persons, they are only "messages" from God to man. They are "subjective states of hope and faith."

What are hope and faith? "Hope," we are told, is a "transitional quality of mortal mind." "Faith is a spiritual quality of mortal mind which is real." If these two are qualities of mortal mind, the subjective states of hope and faith are beliefs of mortal mind approaching the real and true. But in the third degree, in which faith exists, mortal mind disappears. When it has disappeared, what will become of its subjective states which are called angels? It has not yet been explained how mortal mind could appear, since it is nothing, it is non-existent. Nor has it been ex-

plained how, from believing only error and producing erroneous beliefs of sin, sickness, evil, and death, mortal mind could ever form a belief in something approaching the real. Unless it be in the teaching that, "the truth of Being whispering in the ear of mortal mind," may be taken as such explanation.

On the other hand, we learn that angels are not man's thoughts, they are not the product of mortal mind nor of its faith and hope. *They are "God's thoughts passing to man."* They are "God's impartations to man." This gives no light on the question of the continued existence of man after death. Shall we, after death, preserve our individuality, our memory, our knowledge, our love for friends, our mental, moral, and spiritual virtues or vices? Mrs. Eddy distinctly tells us that we do not become either spirits or angels. She sweeps away the beliefs of ages with a word, unsupported by any proof from Scripture.

EXAMINATION OF THE DOCTRINE OF THE FUTURE LIFE.

Universal experience teaches three important facts in connection with man, namely, birth, life, and death. The theory of Christian Science in regard to these three facts is that they are "illusions of mortal mind," none of them are real. Birth is not the beginning of

man, for man never had a beginning, man has no ending. The appearance of living in this mundane sphere is an illusion, because the world itself and all that is therein is the product of mortal mind. The things appearing in the world are only beliefs; yea, beliefs of a wrong thinker; for nothing which mortal mind thinks is real. It is only an illusion.

There is no human experience which confirms this theory. This, however, does not trouble the author of *Science and Health*, for she declares the senses are utterly unreliable and not to be believed; yet she continually adduces the senses as proof of her marvelous cures. Mrs. Eddy denies the three facts above mentioned, and at the same time she affirms them. She says there is no birth, yet she effected a painless birth. There is no death, yet she has raised people from the dead. There is no life in the world because matter is non-existent, yet she charges high prices for her services and wares to provide for herself the things needful for life in the world. The theory and practice do not harmonize, and both are untrue.

Why is her theory of birth, life, and death untrue? Because it does not give a rational explanation of how these things originated. They are ascribed to mortal mind and its illusory beliefs; but the origin of mortal mind itself is never shown. The facts of birth, life, and

death are constantly affirmed in the Scriptures. Christian Science claims the Scriptures as its authority, yet Mrs. Eddy repudiates the Scriptural teaching concerning birth, life, and death.

The Scriptures teach that man is created, formed, and has his beginning in the womb and is born thence. God is man's Creator. If man is eternal he could not be created; therefore, Mrs. Eddy contradicts the testimony of Scripture when she teaches that man is eternal. The Scriptures teach that man is born into the natural world and is prepared for eternal life by his life here. Mrs. Eddy teaches that the whole course of the natural life in the world is an illusion of mortal mind.

According to this philosophy, of what use in the development of man or in the plan of existence is the appearance of life in the natural world? It teaches that "man is eternal"; he is "God's perfect image and likeness," and as such he cannot be born or die; he cannot do a single evil act or think a wrong thought. Neither he nor God can be the source and origin of evil or of the appearance of evil. God, angels, and infinitely perfect man are the only realities; but none of them can produce that imperfect and erring thing called mortal mind, nor can it originate itself. It is evident that Christian Science has not given us any real explanation of the origin of evil, sin, disease, birth, and death.

On the other hand, the Sacred Scriptures teach us of man's origin. He was created. He had a beginning. Every individual after the first creation is produced by orderly processes in which the new individual receives characteristics and qualities from both parents. If the parents are good, the law is that the child receives a tendency to those good qualities; if the parents are evil, the child receives a tendency to those evil qualities. This is embodied in the commandments where it says:

"Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments." (*Exod. xx. 5, 6.*)

The entire Bible treats of man from birth to death and of his future existence. It reveals him as an individual, not a perfect being who has no need of reproof and correction, but as one who needs the guidance of Divine law, the correction of Divine reproof, and the mercy and forgiveness of God in gently dealing with his errors and sins. He needs a Saviour.

Does the Bible teach us that there is no death? Its pages are full of references to death and the resurrection from the dead. This instruction is given by

revelation, because from the natural side, by human rational processes and by scientific investigation, no light can be obtained concerning the resurrection of man from the dead and his life after death. The ablest philosophers and scientists freely confess that they can teach nothing positive on this subject. The appearance is that the individual ceases to exist at death. Revelation steps in where science and philosophy fail, and it teaches that man rises as to his spirit, and continues to live in the spiritual world. The material body is cast off, as the outer covering of the chrysalis is cast off, when the butterfly emerges from its tomb. This is a beautiful correspondence of the resurrection of the spirit when the material body dies. Revelation teaches us that man was destined for a life beyond the grave. Every nation and every religion embodies this concept in some form in its teaching. How is this resurrection effected? Jesus Christ taught that it takes place at once, for He said:

“Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living: for all live to him.” (*Luke xx. 37, 38.*)

Abraham, Isaac, and Jacob were living at the time

of Moses. Samuel was seen after death. Moses and Elias were seen by the disciples. How could they be living while their material bodies were lying in the grave? They were living in the spiritual world, for Paul says:

“There is a spiritual body and a natural body.”
(1 *Cor.* xv. 44.)

The spiritual body is the organized form of the spirit, formed of the substances of the spiritual world. The material body is organized of the substances of the material world. Man has both bodies while he lives in the material world; but ordinarily, he is conscious only in the material plane. His natural senses are occupied with the things of the material world. Yet there are instances, as with the prophets, the disciples, and many others, where the spiritual senses have been opened to see the things of the spiritual world. The scene of the *Book of Revelation* is in the spiritual world. John says:

“I was in the Spirit on the Lord’s day.” (*Rev.* i. 10.)

He then narrates all the things seen and heard by him in the Spirit. Mrs. Eddy teaches that what he saw and heard was real; but she denies the reality of spirits, calling them “false beliefs”; and she denies the

individuality of angels; they are "God's thoughts" not persons. What does the *Book of Revelation* teach on this subject?

John saw spirits and angels as individuals not as thoughts. They possessed minds; they had organs of sense and speech. They were the souls of men who once lived on the earth. In fact, they were men, only now they had laid aside the material body by death. What proof can we bring to establish these statements?

John saw and heard many angels, and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb, etc. (*Ibid.* v. 11, 12.)

He saw the souls of them that were slain for the Word of God. (*Ibid.* vi. 9.)

In fact, in every chapter, individuals are described whom he saw and heard, spirits, angels, devils, unclean spirits, etc. In the closing chapter is a clear testimony that angels were once individual men who lived on the earth. John says:

"I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (*Ibid.* xxii. 8, 9.)

Throughout the Bible angels and spirits are described as seen and heard. They were the souls of those who once lived on the earth and who had passed into the spiritual world through the gate of death. In that world they possess every faculty which they had in the world. They have senses in their spiritual bodies by which they see, hear, smell, taste, and touch the things of that world, just as men perceive the things of this world by the senses of the material body. The testimony of John, of Ezekiel, of Zechariah, of the disciples, is the evidence of the senses of the spirit to things seen and heard. These senses, as well as the senses of the material body, are reliable witnesses which cannot be set aside by the cry of illusion, hallucination, and insanity, whether it be raised by a materialistic philosopher or by Mrs. Eddy. In fact, the senses — spiritual and natural — are given by God, that we may have *reliable witnesses* of the things existing in the world of matter and of the world of spirit. Without this testimony, we could know nothing of either world. The testimony we have concerning Jesus Christ Himself is given in Scripture by “eye-witnesses.”

THE ORDERLY PROGRESSION IN MAN'S DEVELOPMENT.

According to Christian Science, the entire series — birth, life, death, and the future life — are illusions. There is no orderly series of development in them. There is no design of God in man's birth and life in the world. God is not the Creator of the babe; it is created by an illusory belief of mortal mind. Man is not manifested in this life either as a re-incarnation or as a new creation. His descent into a material body would be a descent from a state of absolute perfection to one of imperfection, and, therefore, there would be no use in man's coming into the body and the world. In fact, the individual man, as perceived in the world, has no relation to or connection with the real man as God's perfect image and idea.

On the other hand, what is the truth in relation to man's progressive development? What is the purpose or end and design in man's creation and birth in the world? If the re-incarnation theory were true, there would be no use in birth from two parents. According to this theory, the man is complete before conception. He is born and passes through innumerable re-incarnations. The same individual undergoes these changes to gain new experiences. But every one knows that the new child is a compound of two individualities.

It is a new individual distinct from either father or mother. It possesses traits of character from both. But if it were simply the re-incarnation of a person who had lived in a former age, it would have no relationship to either parent, nor would it partake of their mental, moral, spiritual, or physical characteristics.

What are the real facts in regard to the birth of a new individual? God calls Himself the Former, the Maker, and the Creator of man. When and where does He form him. He calls Himself the Former from the womb, because there the new individual is formed and made, and thence he is brought forth a new being. The qualities of this new individual are similar to those of the parents and yet are distinct from either. No two individuals are alike. Each person possesses qualities which differentiate him from all others. Each family differs from all other families, each nation and race differs from all others. This distinction applies to generations as well as to families, nations, and races. No two generations are alike. The American people at the time of the American Revolution were different from the Americans of to-day. Of what use would be the blending of English, Irish, Scotch, German, and other people in the development of a new nation, if a complete individual, with full mental powers even to memory and knowledge, were incarnated anew to continue on earth an incompleated life?

THE BUILDING OF A MAN.

The individual begins at conception, and first comes to a state of consciousness at birth. He is not now a complete man. He possesses no knowledge, no memory, no experience, no judgment, no moral sense, no spiritual discernment, no sense of right and wrong. The work of building the man is only begun. He is born a *faculty* for receiving all these things, but he *possesses* none of them. How different is man from animals. These at birth possess the knowledge necessary for their life; man does not possess this knowledge. He stands on a distinct plane of creation, formed for a distinct end, needing distinct methods of education and development. What are these educational methods?

MAN'S EDUCATION.

At birth an empty vessel, man's development begins through the use of the senses. By them he gains a knowledge of the universe around him. He must be fed to develop his physical body. Through the sense of taste he acquires an appetite and desire for food. Through the sense of sight he gains a knowledge of the beauties and forms of nature. Each sense is adapted to give man knowledge of the forms and qualities of the

things of the world. The delights of the senses form the will. By the senses knowledge is deposited in the memory, and the foundation is laid for further development. In the building of man, as of a house, we begin at the foundation and advance step by step to higher and higher powers. Memory, imagination, reason are built up. Lastly, the moral and spiritual faculties are developed, especially by the principles of right, of justice and equity, and by things of Divine revelation. This development follows an orderly series. Step by step higher powers and faculties are opened and formed. This formation begins at birth. It progresses through infancy and youth to manhood. It continues through adult life, forming the more interior degrees of his nature; nor does his progressive development cease even in old age. How different is this from the development of animal life. Yet death comes and ends both — one an irrational, irresponsible being, the other a full, rounded-out human life. Each earlier stage of his progression has been a preparation for every succeeding state. There is a design in the series. Use and purpose shine forth in the very order itself. When the highest step is reached is the whole fabric destroyed in utter ruin? The materialist affirms that it is. Mrs. Eddy teaches that the whole series is an illusion. The Word, true doctrine, common sense, and the innate feeling of every man, show that all these

stages are preparations for a higher life. Divine revelation teaches what this is, namely, that man is created that he may live after death, but the quality of his life hereafter depends altogether on the nature of the building he erects in this world. As he forms and develops his mental and spiritual faculties by his life here, so will he be in the spiritual world. "As the tree falls so it lies." The natural world is the formative stage. In this world we build our minds and lives. In the spiritual world we have ample and full scope for the exercise of those powers which we have formed here. This view of birth, life, and death, as a way leading to eternal life, is an orderly progression, sustained by every rational consideration. Scripture, reason, and human experience all confirm this doctrine. But no testimony can be adduced in favor of the doctrine that man is eternal and never had a beginning, except the unsupported dictum of Mrs. Eddy. The Scriptures, however, require that every truth shall be established:

"At the mouth of two or three witnesses." (*Matt. xvi. 16.*)

"Man is so created that, as to his internal, he cannot die; for he is capable of believing and loving God, and thus of being conjoined to Him by faith and love. And to be thus conjoined to God is to live to eternity. This internal exists in every man who is born." (Swedenborg, *Heaven and Hell*, 445.)

THE SCRIPTURES.

And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.—LUKE XXIV. 27.

CHRISTIAN SCIENCE appeals to the world asking that its principles be accepted, on the plea that they are based on the Sacred Scriptures. It claims to be altogether governed by Bible teaching. Not only this, but it claims to give a scientific interpretation of the Scriptures; thus Christians who believe in the Bible as a revelation from God have a common ground on which they stand with Christian Science, and by which they may test its teachings. Mrs. Eddy says:

“In following the leadings of Scientific revelation, the Bible was my only text-book. The Scriptures were illumined, reason and revelation were reconciled, and afterwards the Truth of Christian Science was demonstrated.” (p. 4.)

We find, however, that Mrs. Eddy has little regard for the Scriptures, constantly contradicting their teachings. She bases all her philosophy on its spiritual sense. Of this she says:

"The Scriptures are very sacred. Our aim must be to have them understood spiritually, for thus only can Truth be gained. The true theory of the universe, including man, is not in material history, but in spiritual development. . . . It is this perception of Scripture which lifts humanity out of disease and death and inspires faith." (pp. 539, 540.)

Mrs. Eddy teaches that there is a literal and a spiritual sense in the Scriptures. The literal sense is but a vessel to convey the spiritual meaning hidden within. Her teaching here coincides with that of Swedenborg, who teaches the same thing, and reveals the doctrine of correspondences between the literal statement and the spiritual counterpart. But Swedenborg differs from Mrs. Eddy. He regards the natural sense as actual historical fact after *Genesis xi.*, and as embodying materially in its form an exact picture of the spiritual reality, except in those parts which are pure allegory, parable, or prophetic visions. In case there is such a spiritual meaning in the Scriptures, it is evident that the accuracy of the literal sense and its reliability, is of great importance as a basis for the spiritual lesson conveyed; just as the reliability of a cypher message between two diplomats depends on the accuracy of the literal form in which it is expressed.

Mrs. Eddy claims to be the instrument through

whom God has revealed the spiritual meaning of the Bible. As such messenger, does she have a correct knowledge of the literal sense, and does she uphold its accuracy as a reliable vessel to convey this spiritual meaning to men? Let us examine some of her statements and test the accuracy of her scholarship. As the books of the Old Testament were written in Hebrew, it should be clear to any rational mind that an authorized revealer of its meaning should be able to read and understand the Word of God in its original language. Mrs. Eddy, in the places where she undertakes to go to the original Hebrew, makes mistakes, as in the following:

“The word Adam is from the Hebrew *adamah*, signifying *the red color of the ground, dust, nothingness*. Divide the name Adam into two syllables and it reads, *a dam*, or obstruction. This suggests the thought of something fluid, of mortal mind in solution, of the darkness which seemed to appear when ‘darkness was upon the face of the deep,’ and matter stood as opposed to Spirit, as that which is accursed. Jehovah declared the ground — matter, or earth — accursed; and from this earth, or matter, sprang Adam, although God had blessed the earth ‘for man’s sake.’ From this it follows that Adam was not the ideal man for whom the earth was blessed. The ideal man was revealed in due time and known as Christ Jesus.” (p. 233.)

The word Adam is not from *adamah*; it is from the verb *adam* meaning to be red or ruddy. The name comes from the color of the countenance, not from the ground. The name *adamah*, meaning ground, is derived from the same root to be red. Another word *odem* means a red precious stone, the ruby. Mrs. Eddy says, "Divide the name Adam into two syllables and it reads, *a dam*, or *obstruction*." She divides a Hebrew word into two syllables, and because the sound is the same as that of two English words, she puts the meaning of the two English words into the two parts of the Hebrew word *adam*. She proceeds to base all her interpretation of the spiritual meaning of the word on this false sense. The two parts of the Hebrew word do not mean *a dam*. The first syllable *a* is made up of two letters, one of which has no English equivalent, and there is no Hebrew word corresponding to this first syllable. In other words, it has no Hebrew meaning — standing by itself. The other syllable *dam*, as a word by itself, means blood, probably from the same root; but every Hebrew scholar knows that Hebrew words cannot be thus divided to get at their basic root meaning. Nearly every Hebrew word is traced to a root word of three consonants, and *adam*, meaning red, is one of those roots which gives the basic meaning to the other words — *Adam*, *adamah*, and *odem*.

Another instance of Mrs. Eddy's interpretation is contained in the following passage:

"Jesus said, What fellowship hath light with darkness, or God with Belial? The worshippers of Belial worshipped the sun. They believed that something besides God had authority and power, could heal and bless; that God wrought through matter — by means of that which does not reflect Him in a single quantity or quality." (*Miscellaneous Writings*, p. 333.)

It was not Jesus Who said this, but Paul, *2 Cor. vi. 14-16*. Mrs. Eddy also mistakes Belial for Baal. Belial (Greek *Beliar*) has no reference to a cult or to any kind of worship. The Greek is evidently a transliteration of the Hebrew word belial, which has no relation to the word Baal; it means *of no use, no profit, worthless*, and is applied always to a worthless, bad, wicked person and to destruction, hence, by Paul it is used as a proper name equivalent to Satan. Mrs. Eddy's interpretation falls to the ground, because founded on a wrong understanding of the letter. Mrs. Eddy also refers to the Hebrew in the following:

"In the Hebrew, devil is denominated Abaddon, in Greek Apollyon." (*Ibid.*, p. 190.)

This is a reference to the *Book of Revelation ix. 11*:

"They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek he hath the name Apollyon."

The term devil is not applied to him here; the Hebrew and Greek names simply mean the Destroyer. These references betray Mrs. Eddy's ignorance of the Hebrew and Greek languages. Yet she speaks with confidence of the original text and of the translators. She says:

"The translators of the older Scriptures pre-suppose a material man to be the first man, solely because their transcribing thoughts were not lifted to the inspired sense of the spiritual man, as set forth in *Original Holy Writ*. Had both writers and translators in that age fully comprehended the later teachings and demonstrations of our human and Divine Master, the Old Testament might have been as spiritual as the New." (*Ibid.*, p. 187.)

HER SPIRITUAL INTERPRETATION.

Taking a wrong meaning of the Hebrew word *Adam* (man), Mrs. Eddy starts with man as having the literal meaning of *a dam, an obstruction*. This, she says, suggests something fluid. She then proceeds to interpret the name to mean mortal mind which is the source of all error, evil, sin, sickness, and death. It does not

require one to be a Hebrew scholar to see the absurdity of this interpretation. Anyone may see rationally that a word in one language cannot be interpreted by a word of similar sound in another language. Yet the spiritual interpretation as given in *Science and Health* is based on this erroneous method. A Hebrew word might be made to mean almost anything by searching for similar sounds in other languages. To base a system of spiritual interpretation of the Scriptures on such a method reduces it to pure fancy. Yet this is the only instance that we have found in which Mrs. Eddy goes to the fundamental meaning of "*Original Holy Writ.*" Her spiritual interpretation of Adam as mortal mind must be as far from the true meaning as *a dam* is from the color *red*.

Mrs. Eddy seems to be ignorant of the fact that *man*, in the first chapter of *Genesis*, and *Adam*, in the following chapters, are expressed by the same Hebrew word *adam* (man). She gives two entirely different explanations to the two words, making man (Adam) in the first chapter to mean God's idea, but in the following chapters she explains it as mortal mind.

Mrs. Eddy adopts the two manuscript theory of the origin of the early chapters of *Genesis*. She makes the first, in which Elohim is used as a name for God, to be a true representation of the creation of man in God's

image; but the second account, in which Jehovah is used, she interprets as a representation of the origin of mortal mind and its illusions. She seems to have a great dislike for the name Jehovah. She says:

“The Israelites called the Supreme Being by the national name Jehovah. In that name of Jehovah the true idea of God seems almost lost. He becomes ‘a man of war,’ a tribal God to be worshipped, rather than Love, the divine Principle to be lived and loved.” (p. 517.)

“Did the divine and infinite Principle become a finite deity, that He should now be called Jehovah.” (p. 517.)

“Lord God, Jehovah. . . . This double term is introduced . . . when the spiritual sense of God and infinity are disappearing from the recorder’s thoughts — when the true Scientific statements of the Scriptures become clouded, through a physical sense of God as finite and corporeal. From this follows idolatry and mythology — belief in many gods, or material intelligences, as the opposite of the one Spirit or Intelligence, named Elohim, or God.” (pp. 581, 582.)

In these passages the two names for God, Elohim and Jehovah, are interpreted as opposites of each other. Jehovah is believed to be a perversion of the true idea of God, the opposite of Love and of the Divine Principle itself. It expresses the Jewish concept not yet elevated

to deific apprehension. Although she teaches that in this term Jehovah, the true idea of God seems almost lost, still she unconsciously interprets it as giving the highest conception of God as *Love*. In explaining the twenty-third *Psalms*, "The Lord is my shepherd," she explains the name Lord by substituting *Love* for *Lord* all through the *Psalms*. "*Divine Love* is my shepherd — *Love* maketh me to lie down in green pastures," etc. But the term *Lord* in our translation stands for *Jehovah*. In the Hebrew it is "Jehovah is my shepherd." From this we may see that whilst discrediting the term Jehovah as the opposite of Elohim, she unconsciously makes it express Divine Love itself.

JEHOVAH — ELOHIM.

Mrs. Eddy does not see that the two names — Jehovah and God — in the Old Testament are used to express two distinct qualities and attributes of God. Far from being the hap-hazard product of the mixing of two distinct manuscripts, as the higher critics and Mrs. Eddy teach, they are used in the Bible with scientific exactness. Elohim represents the Divine Wisdom or Truth. Because wisdom is used in building up the spiritual nature of man, this term Elohim is used in the first chapter of *Genesis*, which, under the type of crea-

tion, describes the successive work of building up man as a spiritual being in the image and likeness of God. But when this work is finished, and man becomes a recipient of love itself, love takes the lead in the man's life, and the name Jehovah is used to express the Divine Love and its operation with him. The two accounts are perfect representations of two phases of man's character as a recipient of truth and of good from the Lord. Jehovah represents the highest quality in the Divine Being rather than the opposite of truth and love.

The crowning work of the Divine operation is represented by placing man in the garden of Eden. Afterward, because man did not remain in this state of perfection, the narrative continues in the third chapter to describe the origin of evil, which came into existence when mankind began to ascribe Divine qualities to themselves: "Ye shall be as God knowing good and evil." The ascription of Divinity, of infinite and eternal qualities to man, is only another form of this subtle influence of the serpent.

Mrs. Eddy's interpretation of the Scriptures, making them to teach her peculiar concepts concerning matter and mortal mind, is a forced imposition of a fantastic philosophy upon the Word of God. In her exposition she frequently insinuates that the text is inaccurate and corrupt, and that the writers did not get the true sense of Scripture. She says:

"The second chapter of *Genesis* contains a statement of this material view of God and the universe, which is the exact opposite of Scientific Truth. . . . It is the false history, in contradistinction to the true. . . . The Science of the first record proves the incorrectness of the second, for they are antagonistic." (pp. 514, 515.)

Here Mrs. Eddy affirms that the spiritual meaning of one part of Scripture contradicts and is opposite to that of another part. Instead of bringing all things into harmony by her interpretation, she brings Scripture into opposition to Scripture; thus she proves that one or the other is erroneous and cannot be the Word of God. In many instances she sets aside the teaching of Scripture as erroneous, asking the question:

"Does the Creator condemn His own creation?"
(p. 515.)

In explanation of *Genesis ii. 7*, where it says, "The Lord God (Jehovah) formed man of the dust of the ground," she says:

"Did the divine and infinite principle become a finite deity, that He should now be called Jehovah? . . . Is this the Truth? or is it a lie, concerning man and God? It must be the latter, for God presently curses the ground." (p. 517.)

Here Mrs. Eddy tells us that the spiritual sense of this account in the third chapter of *Genesis* is a lie concerning man and God. Why does she call it a lie? Because she cannot harmonize it with her fantastic philosophy, that matter does not exist; and that it is impossible for sin and evil to exist, because man cannot fall being infinitely perfect. The fact is that her spiritual interpretation is at fault. She is trying to force into the Scriptures a false dogma which is continually contradicted by the letter and even by her own spiritual interpretation. So she is forced by the situation to call the teaching of the Scriptures "*a lie*," while professing to believe that it is *very sacred* on account of its spiritual meaning.

"There is a spiritual sense in the Word, which is imparted solely to him who from the Lord is in genuine truths. . . . Through some correspondences one may pervert the meaning of it, and even force it to confirm what is false, and this would be doing violence to Divine truth, and also to heaven." (Swedenborg, *Sacred Scriptures*, 26.)

JESUS CHRIST.

Hereby know ye the Spirit of God: . . . every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.—1 JOHN IV. 2, 3.

For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver, and an antichrist.—2 JOHN 7.

CHRISTIAN SCIENCE denies reality to matter and all its forms. It denies reality to mortal mind, yet it teaches that all the appearances of reality, including the material body, are beliefs and illusions of mortal mind. It also teaches that sin, sickness, evil, and death are illusions of mortal mind. The Scriptures teach that Jesus Christ came into the world to save His people from their sins (*Matt. i. 21*). They also teach that He came as the Word, and the Word was made flesh and dwelt among us (*John i. 14*). John says he who teaches that Christ has not come in the flesh is not of God, but is antichrist (*1 John iv. 2, 3; 2 John 7*). In the Scriptures flesh is used as a term for the material body. This may be seen from its use in the following places:

"All *flesh* died." (Gen. vii. 21.)

"The life of all *flesh* is the blood." (Lev. xvii. 14.)

"Ye shall not make any cuttings in your *flesh* for the dead." (*Ibid.* xix. 28.)

"While the *flesh* was yet between their teeth, ere it was chewed." (*Num.* xi. 33.)

"Great is the mystery of godliness: God was manifest in the *flesh*." (1 *Tim.* iii. 16.)

"Christ was put to death in the *flesh*." (1 *Peter* iii. 18.)

From these places it is evident that when the Bible teaches that Jesus Christ came in the flesh, it means that He assumed a material body. In other parts of the Scriptures we are taught that He did this by clothing Himself with a material body from the womb of the Virgin Mary. He who denies this is antichrist, that is, he is against Christ.

What is Mrs. Eddy's attitude toward this plain teaching of the Scriptures? She says:

"FLESH: An error of physical belief; a supposition that life, substance, and intelligence are in matter; an illusion; a belief that matter has sensation." (p. 577.)

"All is mind, and flesh is but a mortal thought." (p. 72.)

She also teaches that:

"The belief that man is flesh and matter, is an error." (p. 216.)

She explains the Lord's coming in the flesh as follows:

"The Word made flesh means it was rendered practical." (*Miscellaneous Writings*, p. 182.)

In the same work she also teaches that the belief in the corporeal or bodily form is anti-Christ. She says:

"Pondering on the finite personality of Jesus, the son of man, is not the channel through which we reach the Christ, or Son of God, the true idea of man's divine Principle. . . . I warn students against falling into the error of anti-Christ. The consciousness of corporeality, and whatever is connected therewith, must be outgrown. Corporeal falsities include all obstacles to health, holiness, and heaven. Man's individual life is infinitely above a bodily form of existence, and the human concept antagonizes the Divine." (*Ibid.*, p. 309.)

Here Mrs. Eddy calls the consciousness of corporeality, anti-Christ, that is, the belief that Jesus Christ came in the flesh in a material form is anti-Christ. John says, "They who confess not that Jesus Christ is come in the flesh is a deceiver and an antichrist" (2 John 7). The apostle and Mrs. Eddy are here in direct opposition. Shall we reject Scripture and accept Mrs. Eddy's teaching? or shall we accept the sage advice of the apostle? He says:

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that *spirit* of antichrist, whereof ye have heard that it should come; *and even now already is it in the world.*” (1 John iv. 1-3.)

Mrs. Eddy teaches that the belief in corporeality, and, therefore, the belief that Jesus Christ actually assumed a material body, is “anti-Christ.” This is in entire harmony with all her teaching in regard to matter and all its forms as illusions of mortal mind. It is evident that if her doctrine concerning matter is true, it cannot be true that Jesus Christ assumed a material body and lived a life here upon earth, for all such appearances, according to her philosophy, are illusions. The coming of the Lord on earth as described in the New Testament can, therefore, be only a belief, a false sense of materiality which is to be rejected. At times, indeed, Mrs. Eddy uses expressions which seem to agree with the common idea that Christ actually came in the flesh and was present materially with men; but her expressions must be explained in harmony with her own philosophy. For instance, she uses such expressions as the following:

"CHRIST: The divine manifestation of God, which *comes in the flesh*, to destroy incarnate error." (p. 574.)

"Jesus was the Virgin's son. *In the flesh* he was appointed to speak God's word *to human flesh*, and appear to mortals in such a form of humanity as they could understand as well as perceive." (p. 228.)

Does Mrs. Eddy here mean that Jesus Christ actually came into the world by assuming a material body of flesh and blood? She teaches us that flesh is an error of physical belief; a supposition that life, substance, and intelligence are in matter; an illusion; a belief that matter has sensation. It must be in this sense that she uses the term *flesh* when she says, "Christ comes in the flesh." "In the *flesh* Jesus was appointed to speak God's word to human *flesh*." That is, she means that there was this appearance of His having a material body of flesh, not that He actually came into the world as a material human form. She says of His body:

"Our Master declared that his material body was not spirit, *evidently considering it a mortal and material belief of flesh and bones*; whereas the Jews took a diametrically opposite view." (p. 297.)

"*Jesus knew the mortal error which constitutes the material body and could destroy that error*; but at the time when Jesus felt our infirmities, he had not conquered all the *beliefs of the flesh, or his sense of material*

life, nor had he risen to his final demonstration of spiritual power." (p. 358.)

"Jesus once asked, 'Who touched me?' Supposing this inquiry to be occasioned by physical contact alone, his disciples answered, 'The people throng thee.' Jesus knew, as others did not, that it was not matter, but mortal mind whose touch called for aid. . . . The disciples' misconception of it betrayed their materiality." (p. 251.)

That it was only an illusive appearance that Jesus possessed a material body may also be seen from other passages:

"Jesus could give his human life into his enemies' hands *in appearance and belief*." (p. 356.)

How He came to have this appearance when it was not a reality is also shown in the following statements:

"The Virgin-mother conceived this idea of God, and gave to her ideal the name of Jesus — that is, Joshua, or Saviour. . . . The Holy Ghost or divine Spirit overshadowed the pure sense of the Virgin-mother with the full recognition that Being is Spirit. The Christ dwelt forever as an ideal in the bosom of the Principle of the man Jesus, and woman perceived this idea, though at first faintly developed in the infant form. . . . Jesus was the offspring of Mary's self-conscious communion with God." (pp. 334, 335.)

Jesus, according to Mrs. Eddy's theory, was at first an idea in the mind of Mary, not a material form conceived in her womb by the Holy Spirit. This idea finally appeared as an infantile form and took possession of its own bones; but in reality it was only an illusion of mortal mind, because:

"Bones have only the substantiality of thought which formed them. They are only an appearance, a subjective state of mortal mind. The so-called substance of bone is formed first in the parent's mind, through self-division. Soon the child becomes a separate, individualized thought — another mortal mind, which speedily takes possession of itself." (p. 421.)

As Jesus was born like other human beings, this doctrine of birth applies to Him as much as to every one else. Mary conceived an idea in her mortal mind. It was a subjective state, only an appearance. The so-called substance of flesh and bones called the body of Jesus, was a subjective state of Mary's mind, but soon it became a subjective state of Jesus' mind. At first He lived in the illusion that He had a material body, but finally He overcame that illusion. He learned that He had been living in the error of material beliefs, but finally He conquered them. This conquest manifested itself in His resurrection, after which, "He evi-

dently considered his material body was a mortal and material belief of flesh and bones" (p. 297). And "He knew the mortal error which constitutes the material body and could destroy that error." Jesus, therefore, during His life on earth lived in error. He was deceived as other mortals are. Does not Mrs. Eddy teach that, "When Jesus felt our infirmities he had not conquered all the *beliefs* of the flesh, or his sense of material life"? (p. 358.) She also says:

"When the corporeal concept or Jesus disappeared at the ascension, his invisible self or Christ continued to exist in the eternal order of divine Science." (p. 229.)

THE NAMES — JESUS, CHRIST.

To carry out her idea of the illusion of Jesus' material life on earth, Mrs. Eddy propounds a theory of the two names — Jesus and Christ. The name *Jesus* represents the Lord's human, corporeal, and fallible nature. The name Christ represents or expresses God's spiritual, eternal idea. Jesus, although finite and human, was:

"The highest human corporeal concept of the divine idea, rebuking and destroying error, and bringing to light man's immortality." (p. 580.)

Christ, on the other hand, is defined as:

"The divine manifestation of God, which comes to the flesh to destroy incarnate error." (p. 574.)

It is, no doubt, true that Jesus Christ had a human nature derived from the mother Mary, whereby He took upon Himself our infirmities; and that He had a Divine nature derived from the Father. But is Mrs. Eddy correct in her teaching that the name Jesus represents the infirm human nature and Christ the Divine nature? This question can be settled only by the usage of the Scriptures themselves. If Jesus is the name expressive of the infirm human nature, it cannot be used as a name for Christ after His resurrection and ascension, when, according to Mrs. Eddy's own teaching, He was exalted above all material conditions. She says:

"When his earth-mission was accomplished, his divine Life, indestructible and eternal, was found forever the same." (p. 356.)

"Then the corporeal concept or Jesus disappeared." (p. 229.)

If Mrs. Eddy's interpretation of the meaning of these names is correct, the name Jesus, which expresses only *the highest human corporeal concept*, will never be used to describe our Lord after His resurrection and ascen-

sion. Only that name which expresses Him as the Divine idea will be appropriate. Let us examine the use of these names in the New Testament to see if Mrs. Eddy's interpretation of their meaning is correct.

The word Jesus in the original Hebrew means Jehovah saveth. He was named Jesus because "He shall save His people from their sins" (*Matt. i. 21*). In His office of Saviour He is called Jesus; in His office of ruler He is called Christ, for Christ in Greek is the same as Messiah in Hebrew, which means anointed. They anointed kings in ancient times as a representative rite, signifying their rule or government by truth from good, that is, from the love of the common good of the people. Christ, therefore, expresses the Lord's office as to government by truth, and it corresponds to the name Elohim (God) in the Old Testament. But Jesus expresses the same principle as Jehovah of the Old Testament, namely, love. It was from His Divine Love for the human race that He came to save His people from their sins. We find that the name Jesus is used where salvation is treated of. Jesus healed the sick; Jesus saved Peter when he was about to sink. Jesus also was transfigured before His disciples. If the name Christ expressed only the Divine idea, the Lord would not have said to the disciples after the resurrection:

"Thus it is written, and thus it behooved *Christ to suffer*, and to rise from the dead the third day." (*Luke xxiv. 46.*)

"Ought not *Christ to have suffered* these things, and to enter into His glory?" (*Ibid. 26.*)

In opposition to this teaching, Mrs. Eddy says:

"Jesus is the human man and Christ is divine; hence the duality of Jesus the Christ." (p. 469.)

"Jesus' sufferings were the fruits of other people's sins, not of his own. *The eternal Christ never suffered.*" (p. 343.)

Mrs. Eddy says, "*Christ never suffered.*" Jesus said, "Ought not *Christ to have suffered?*" showing that the Lord Himself used the term Christ in speaking of the human body which suffered on the cross. In the different accounts of the crucifixion and the resurrection, the name Jesus is generally used — both in the accounts of His suffering, and in the accounts of His resurrection and ascension; but several times the name Christ is in use referring to His suffering on the cross. In the *Book of Revelation* throughout both names — Jesus and Christ — are used in speaking of the Lord, and in the closing chapter He says:

"I *Jesus* have sent mine angel to testify unto you these things in the churches. . . . He which testifieth

these things saith, Surely I come quickly: Amen. Even so, come, Lord *Jesus*. The grace of our Lord *Jesus Christ* be with you all. Amen." (xxii. 16, 20, 21.)

The name *Jesus* is not applied merely to the material or corporeal man *Jesus*, for the Lord in revealing the future to John calls Himself *Jesus*, and this was after the ascension. Nor is the term *Christ* applicable only to the Divine nature, for He Himself applies the term to Himself in His suffering. From these things we may see that Mrs. Eddy's explanation of the names, *Jesus* and *Christ*, is incorrect. Her explanation of the mode of His coming as only a coming *in appearance and belief* is also not true, for the Bible teaches that *Jesus Christ* came in the flesh as Redeemer and Saviour.

THE MIRACLES OF JESUS CHRIST.

Mrs. Eddy's principle of healing the sick is that the outer appearance is only an illusion of mortal mind; it is only a belief, not a reality; change the belief and the outer appearance changes. She claims that *Jesus Christ* used the same principle in performing miracles, for, she says, *Jesus* made water into wine and healed the sick only in belief. Mrs. Eddy performs her cures by the principle that:

"Mind is all and matter is naught." (p. 3.)

All material things are but:

"Subjective states of mortal mind, which this same mind calls matter, thereby shutting out the true sense of Spirit." (p. 2.)

The same principle is applied to all the miracles in the Bible. They were not done actually, but only in appearance, in belief. An instance of this teaching is given in what she says of Moses when his rod became a serpent and he fled before it:

"In this incident was seen the actuality of Science. *Matter was shown to be a belief* only. . . . The illusion of Moses lost its power to alarm him when he discovered that what he apparently saw was really but a different phase of mortal belief." (pp. 216, 217.)

"Leprosy was a creation of mortal mind and not matter, when Moses first put his hand into his bosom and drew it forth white as snow with the dread disease." (p. 217.)

"*And so it was in the coming centuries, when the Science of Being was demonstrated by Jesus, who showed his students the power of Mind by changing water into wine, and taught them how to handle serpents unharmed, to heal the sick, and cast out error.*" (p. 217.)

From these things we may see that Mrs. Eddy classes the miracles recorded in the Bible and per-

formed by the prophets, the Lord, and His disciples, in the same category as the illusions produced by hypnotism and suggestion. It is well known that a subject can be made to imagine that he tastes or experiences whatever the operator suggests. Water can be made to taste like wine in the subject's belief. Mrs. Eddy in her early career had much experience with these mesmeric illusions. It is said that Dr. Quimby at one time was quite an adept in its practice. Mrs. Eddy has much to say about it in her writings. She strenuously denies that she uses it in her cure of diseases, yet her theory of miracles, of the healing of diseases, and of matter in general, coincides very closely with the principle of hypnotism. She says:

"Sleep and mesmerism explain the mythical nature of material sense. Sleep shows material sense as either oblivion or nothingness, as illusion or dream. *Under the mesmeric illusion of belief*, a man will think that he is freezing when he is warm, and swimming when he is on dry land. Needle-thrusts will not hurt him. A delicious perfume will seem intolerable. *Animal magnetism thus uncovers material sense and shows it to be a belief without actual foundation. Change the belief and the sensation changes. Destroy a belief, and the sensation disappears.*" (pp. 486, 487.)

She bases her teaching that all the testimony of the

senses is unreliable, on the phenomena of sleep and mesmerism. Yet her theory of the cure of disease rests altogether on the principle that sensation and consequently the phenomena of matter are only beliefs. She reduces all the Divine miracles of the Bible to the level of the tricks of the hypnotist. In fact, her own principle of cure is similar to that of hypnotism and suggestion. In proof of this, we will adduce the following:

“The healer begins by *mental argument*. He *mentally says*, You are well and you know it; and he supports *this silent mental force* by audible explanation, attestation, and precedent. His mental and oral arguments aim to refute the sick man’s thoughts, words, and actions, in certain directions and turn them into channels of Truth. He persists in this course until the patient’s mind yields and the harmonious thought has the full control over this mind on the point at issue. The end is attained and the patient says and feels, I am well and I know it. This mental practitioner has changed his patient’s consciousness from sickness to health. The patient’s mental state is now the diametrical opposite of what it was when the mental practitioner undertook to transform it, and he is improved morally and physically.” (*Miscellaneous Writings*, p. 220.)

“The scientist is even helped by a false mental argument, for it gives him opportunity to handle the error.” (*Ibid.*, p. 221.)

Here Mrs. Eddy tells the method of healing. It is by the transference of mental thoughts and arguments from one mind to another, sometimes silent, sometimes oral. She claims to be able to do this when the patient is absent, as in absent treatment. In the face of this plain statement of her method she says in another place:

“How is healing done? It is not one mind acting on another mind. It is not the transference of human images of thought to other minds. . . . It is Christ come to destroy the power of the flesh. It is Truth over error.” (*Ibid.*, p. 97.)

If the scientist is helped by a false mental argument, how can Christ be in that false argument destroying the power of the flesh? How can Truth be in falsity overcoming error? If the mental practitioner carries on a mental argument with the patient's mind, how can Mrs. Eddy say that the healing is not effected by one mind acting on another mind? In considering this claim of power to heal, we must remember that it is based entirely on the theory that there is no disease, it is only a belief. Change the belief and the disease is cured. In the same way, to cure drunkenness, we must affirm that it is only a belief; to cure it, all we need to do is to affirm that there is no wine, it is only an illusion; destroy this false belief and drunkenness will disappear. This

principle is the basis of Christian Science healing, and Mrs. Eddy teaches that Christ's miracles were done by the same principle. Did Christ perform His miracles on this principle? Let us examine His first miracle that of turning the water into wine at the marriage in Cana of Galilee:

"When the wine was lacking the mother of Jesus saith unto Him, They have no wine. . . . Jesus commanded to fill the water-pots with water. And they filled them up to the brim.- And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine (Greek, having become wine), and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now." (*John ii. 1-11.*)

According to Mrs. Eddy's explanation of the miracles, the water was not material water nor was it made wine, it was so only in belief, as in the case of Moses with the serpent and the leprosy, it was so only in belief, it was an illusion. Jesus, therefore, produced in the minds of those present, and especially in the mind of

the ruler of the feast, the belief that the water was wine. He must have produced an illusion of water made wine, but did not actually make the water become wine itself. This is Mrs. Eddy's theory of how miracles were performed; but the Bible teaches that the water itself became wine. Mrs. Eddy's explanation requires us to believe that Jesus produced an illusion, a belief of something not real; and yet that He came to destroy all illusions and to establish a true science of Being. The two positions do not agree, one or the other must be untrue. We cannot accept Mrs. Eddy's theory of miracles, nor do we believe that her method of mental argument in the healing of disease was the method used by Christ in the healing of diseases. He commanded the disciples, saying:

"They shall *lay hands* on the sick, and they shall recover." (*Mark xvi. 18.*)

"He *touched* the leper, and immediately the leper was cleansed." (*Matt. viii. 3.*)

"He said to the sick of the palsy, Arise, take up thy bed, and go unto thine house." (*Ibid. ix. 6.*)

"The woman with an issue of blood *touched* the hem of his garment and was made whole." (*Ibid. ix. 20-22.*)

"When he raised the ruler's daughter, *he took her by the hand* and she arose." (*Ibid. ix. 25.*)

"When he opened the blind men's eyes, *he touched*

their eyes, saying, According to your faith, be it unto you. And their eyes were opened." (*Ibid. ix. 27-29.*)

Jesus Christ used the touch in healing; He commanded His disciples to lay hands on the sick; but Mrs. Eddy condemns this method of healing and says:

"When you manipulate patients, you trust in electricity and magnetism more than in Truth; and for that reason you employ matter rather than Mind. . . . It is unnecessary to resort to aught besides Mind." (p. 74.)

When Mrs. Eddy contradicts the plain teaching of the Scriptures, even according to her own statements, she is wrong and her explanations must be rejected.

THE WORSHIP OF JESUS CHRIST.

In *Science and Health* we learn that Jesus was a mortal concept which disappeared at the ascension of our Lord. It passed away like all other material beliefs, and there remained the incorporeal Divine principle named Christ. According to this explanation of the name Jesus, it would be manifestly improper to ascribe Divine qualities to Jesus, and still more improper to worship Him. Yet we find that after the resurrection and the ascension of Jesus Christ, the disciples worshipped Him under the name Jesus. It was Jesus Who came to the disciples and said:

"All power is given to me in heaven and in earth."
(*Matt. xxviii. 18.*)

It was Jesus Who appeared to the disciples after the resurrection and Who was carried up into heaven, and it is said the disciples worshipped Him (*Luke xxiv. 52*). It was Jesus Who ascended in the sight of the disciples, and a cloud received Him out of their sight. And the angels said unto them:

"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (*Acts i. 11.*)

The angels here teach that it is Jesus Who will come again. Mrs. Eddy teaches that Jesus is a corporeal concept; she also teaches that her book, *Science and Health*, is the Second Coming of the Lord; according to her own explanation, as viewed in the light of the angels' prophecy, her book is only a corporeal concept. Again Paul says:

"At the name of Jesus every knee should bow . . . and every tongue confess that Jesus Christ is Lord."
(*Phil. ii. 10, 11.*)

John, in the *Book of Revelation*, uses the name Jesus Christ, teaching that He sent the message to the churches. In the closing chapter it is said:

"I Jesus have sent mine angel to testify unto you these things in the churches. . . . Surely I come quickly. Amen. Even so, come Lord Jesus." (*xxii. 16, 20.*)

The Second Coming is the coming of Jesus; but Mrs. Eddy teaches that this coming is a coming of absolute Truth; from which we may conclude that her teaching about Jesus being a corporeal concept is not in agreement with the use of this name in the Bible. Although she makes this distinction between the name Jesus and the name Christ, the former expressing that which is merely human and the latter that which is Divine, yet she tells us that she worships Jesus.

"The name Jesus signifies the Divine good because Jesus means safety, salvation, and Saviour; for all salvation is from Divine good, which is of the Lord's love and mercy. . . . Christ is Divine truth because the name means Messiah, Anointed, and King . . . and the Lord was called King from Divine truth." (Swedenborg, *Arcana Cœlestia*, 3004-3011.)

GOD THE CREATOR.

"Thou hast created all things, and through thy will they are and have been created."—REV. IV. 11.

THE Bible throughout teaches that God is the Creator of all things including man. Creation involves a beginning of the things created. In this there is a clear distinction between the Creator and the things created. God from His very nature is uncreated. He had no beginning, because He is eternal; the world and all things therein had a beginning. In this, science and theology agree; the Bible and philosophy are united in making this affirmation; but Christian Science takes issue with both when it teaches that man is eternal, that he never had a beginning, that he is God's thought.

As we have already treated of this subject in the chapter on Man, we will here refer only briefly to the subject of Creation, for the purpose of bringing this teaching in its proper place in the series concerning God. Natural science, in physics, chemistry, and geology, traces back the forms of matter from its solid and inert conditions to liquid and gaseous forms as the origins and causes of the solid substances of the earth.

Philosophy takes up the series of causation and follows the thread back to the original first cause — God. It is evident that in tracing the series of causation to more active and prior causes, we cannot return to the solid and lowest inert forms as the cause of the higher. We must ascend step by step to the highest which is infinite in all its qualities. This infinite cause we call God. The Bible begins at the other end of the series. Starting with God as the First, it gives the steps of causation from Him down to inert matter, and then returns to Him in the series of living forms, and man was created last; in him alone there is a consciousness of his relation to the Creator. In him the cycle of creation is completed. The chain of causation is perfect, not a link is missing. One step leads to another. Leave out any one of the links and the chain is broken; the universe of mind and matter becomes thereby a confused mass without a cohering series of links to bind them together as one. The three great steps in this series are God as Creator; the spiritual world as the world of causes and of mind through which God operates; the natural world as the world of effects. In man as the crowning work of Creation are gathered the substances of both worlds. His mind or spirit is an organized form of the substances of the spiritual world; his body is an organized form of the materials of the

natural world. He is, however, not life itself, but a form recipient of life. God is life itself, man is organized with will and understanding to receive this life and act from it in freedom according to his reason; and in this acting as of himself, he is an image and likeness of God Who is life itself.

Christian Science destroys this series of God, the spiritual world, and the natural world. It destroys the idea of God as distinguished from man and independent of him. It teaches that:

“Matter is neither self-existent, nor a product of Spirit (that is, of God). An image of mortal thought, reflected on the retina, is all the eye beholds.” (p. 475.)

But Mrs. Eddy fails to tell us what the retina is made of which reflects. According to her teaching it is mortal mind which produces the belief of matter. Mortal mind, not God, creates the world of matter and all its forms. But mortal mind itself is nothing but an illusion, which is not produced by God or by man, for we read:

“Man is incapable of sin, sickness, and death. . . . Nor can God, by whom man was evolved, engender the capacity or freedom to sin.” (p. 471.)

Man, therefore, has no freedom or power to sin.

God created him perfect without the freedom of disobeying his Creator. We have already shown the error of this position and its opposition to the Scriptures. They are full of descriptions of man's disobedience. Man (Adam), created in the image of God, was placed in the garden of Eden in which were two trees — the tree of life and the tree of the knowledge of good and evil. He was forbidden to eat of the latter tree, but disobeyed and was expelled from Eden. This story is an allegory describing man placed in a position of freedom where he might choose the tree of life, that is, might live from the Lord, or he might choose the tree of knowledge, and live in disobedience. The whole story of the Bible is but an expansion of this allegory, wherein man's freedom to obey or disobey is the basic element.

GOD ALL IN ALL.

"Man is something because he was created by an Infinite God Who is the All. Man is a finite substance because he was created by an Infinite God Who is Substance Itself. Man is wisdom because he was created by an infinite God Who is Wisdom Itself. For unless the Infinite God were the All, and were Substance Itself and Wisdom Itself, man would not be anything; consequently either a nonentity or merely an idea of being, according to those visionaries that are called idealists."

— SWEDENBORG, DIVINE PROVIDENCE, 46.

MRS. EDDY bases her disbelief in matter and sin as actual realities on the expression, "God is All in All." From this she concludes that it is impossible for the opposites of God, of Good, of Truth to exist. To explain their appearance and the troubles which they produce, she creates a mortal mind which originates the appearance of these things; but she says they are only beliefs, illusions. Mrs. Eddy cannot explain how mortal mind itself arose, since neither God nor man could create it, neither could it create itself.

Let us examine this expression, "God is All in All." This phrase did not originate with Mrs. Eddy. It is

frequently used by other writers. The very expression involves a sense different from Mrs. Eddy's interpretation of it. She understands it to mean, "God is all." The words "in all" are superfluous to her. Yet they involve a very distinct meaning. "All in all" means that God is the "all in all" things of His creation. This may be illustrated by corresponding things in the natural universe. The sun is "all in all" things of its system. The sun is not the solar system. It is not the planets; the planets are not the sun. How, then, is the sun the "all" in the solar system? It is the source and origin of the very substances of the planets. It is the source of the powers, forces, and activity, manifested on the planets. In this sense it is "all in all" in its system. It is similar with God and His creation. All things, including man, were created by God. After creation God continually sustains them. He gives life to all things. He gives the forces and powers — mental and physical. He is the sustainer as well as the Creator, thus He is "All in all." But the reverse is not true. "All" is not God. Mrs. Eddy both affirms and denies this. She gives several propositions which she claims are true if read backward. The first one is:

"God is All." (p. 7.)

Read backward this reads:

"All is God."

If we apply this principle to particular things, we shall find that the universe is God. Man is God. Everything is God. But Mrs. Eddy rejects the doctrine of pantheism. She denies that the universe is God; she denies that man is God.

THE INFINITE AND THE FINITE.

In her teaching Mrs. Eddy makes no clear distinction between the infinite and the finite, between the Creator and that which is created. In her statements about man she teaches that he was created, yet she says he is eternal. She teaches that man is infinite, but she does not account for the fact of his limited knowledge and the errors which even Mrs. Eddy herself makes. All human experience shows that even the wisest men are limited in their knowledge. Howsoever wise they may be in some directions, they are ignorant in others. The wisest astronomer knows nothing of the actual life on other planets. He can only make deductions from imperfect knowledge, and his conclusions are imperfect owing to his finite limitations. In nothing is he infinite.

Every object of human knowledge is limited and

finite. Even the angels of heaven are not infinite. When John fell down before the feet of the angel who showed him the things seen in vision, the angel said, "See thou do it not, for I am thy fellow servant, and of thy brethren the prophets; worship God." The angel could show John only the things made known to him. He was finite, limited in his knowledge, and unworthy of worship.

THE SCIENCE OF BEING.

The name Jehovah is taken from the Hebrew verb to be, and it expresses that quality of God which we express in English by the name the Divine Being. It is the quality of being eternal, of perpetual existence without beginning and without end. Nearly all religions ascribe this quality to God alone. From Him all things were created. Thus they received their being or existence from Him. This involves the idea of a beginning to all things that were created. The fact of their being created is in itself a limitation. Before creation they had no existence, so they are limited in time. He Who creates is God. Even God's ideas and thoughts which produce the created thing are His wisdom and are infinite; but the things produced are not those ideas any more than a machine is man's wisdom from which it is produced.

Mrs. Eddy teaches that because God is not material He can have no relation to matter or material things. She confuses the thought of God as substantial with the substantial nature of the spiritual world and even with the extent of space. She has no knowledge of a distinction of degree between the Divine substance of God and the spiritual substance of the spiritual world. Because God is substantial, she imagines that spiritual substance distinct from Divine substance cannot exist, still less can matter have an actual existence. In her Science of Being she hangs all her teachings on the saying, "God is All," and denies reality to all that which is not God; for when we examine her statements about the things which she teaches to be real, we find that they are all things which blend in with and partake of God's Divine qualities. Angels are God's thoughts. Man is God's idea; he is of the substance of God. The spiritual world is God's substance. We read:

"Substance — that only which is eternal. Truth, Life, and Love are Substance. God is Substance, the only real Substance. The spiritual universe, including man, is a compound yet individual idea, reflecting the divine Substance of Spirit." (p. 464.)

According to this definition, the spiritual world and man are only reflections of the substance of God. But

we have shown that there can be no reflection without a substantial thing to reflect. There must be a material mirror to reflect the image of man. There could be no reflection if man were the only substance. So there cannot exist images and likenesses of God without the existence of substance and matter organized into human forms which can receive the influences from Him.

MRS. EDDY'S IDEALISM.

The system of idealism taught by Mrs. Eddy in its final analysis is a resolution of all real things into ideas of God, and of all unreal things, or illusions, including evil, sin, sickness, death, matter, and the world of nature, into ideas of mortal mind. We have already shown that the series of links in the chain of causation is broken at mortal mind. There is no possible way in which this mind can originate. It cannot come from God, angel, or man, because these cannot originate anything evil or imperfect. In fact, there is no possible way for anything imperfect, finite, or limited to exist. It is not possible for a substantial world of matter to exist out of which material forms can be organized. Mrs. Eddy fails to give a rational explanation of the origin of finite things and of the disorderly conditions in connection with them. Her explanation of the origin of evil is like

saying, Nothing produces the appearance of something, but both are illusions which have no existence.

The idealism which Mrs. Eddy teaches to be real is that of God's thoughts. Man is God's thought. God thinks. This thought is infinite, eternal, and perfect. Man is that thought. He has no actual existence as an individual. This is only an appearance, a reflection. God thinks and there appears to be a world of objects, including man; but this is only like the workings of man's imagination in which he pictures things in his mind; but they have no actual objectivity around him. The theory basic to Christian Science is that there is only God and His idea. He thinks and there is a seeming externality; but it is not actual. In like manner, mortal mind thinks, and there is also a seeming reality around him, but it is all illusion, a fiction of the imagination.

This theory annuls every known quality of God, of man, and of the world. It annuls the eternal nature of God and His creation of the universe, including man. In teaching that man is eternal, it annuls the idea of creation. In teaching that without man God would lose His entity or Being, it makes God dependent on man for the very *esse* of His life. This theory annuls the coming of the Lord into the world. It does this by teaching that man cannot fall, that evil does not exist.

If this were the case there would be no need for a Divine Saviour and Redeemer to come into the world to save His people from their sins. It even annuls the necessity for a Second Coming of the Lord, and, consequently, destroys the very foundation of Mrs. Eddy's claim that this coming is in her book, *Science and Health*; for if her teaching is true there can be no opposites of God to be corrected; there can be no world of matter into which Jesus could come in the flesh; nor could there be any written books in which His coming could be recorded, or in which Mrs. Eddy's ideas could be printed.

“All things in the spiritual world are substantial, as in the natural world they are material. . . . Spaces and times make finite all things in both worlds; thence men are finite, not only as to their bodies, but also as to their souls; and in like manner angels and spirits. . . . God is infinite, that is, not finite; because He as the Creator, Maker, and Former of the universe made all things finite; and He made them finite by means of His spiritual sun in the midst of which He is. . . . He in Himself is infinite, because He is uncreated.” (Swedenborg, *True Christian Religion*, 29.)

A SUMMARY OF THE PHILOSOPHY OF CHRISTIAN SCIENCE.

“The spiritual sun, or Divine Love, cannot create any one immediately from itself by its heat and light; for in that case he would be love in its essence, or the Lord Himself; but it can create beings from substances and materials so formed as to be capable of receiving its heat and light.”—SWEDENBORG, DIVINE LOVE AND WISDOM, 5.

ALL things of the created universe derive their origin from God as their First Cause. They originate in a continued series one from another. After creation they are preserved in the order of creation. Therefore, all created things are still in a connected series of cause and effect, the First Cause of all being God Himself. This doctrine of series is one of the tests of a true philosophy. If any of the links of causation are missing the philosophy is defective. If the assigned causes are inadequate the philosophy is imperfect.

Another principle essential to a true philosophy is that causes must ascend by distinct steps or degrees from the lowest to the highest. The chain of causation must trace back natural things to their origins, ascending by degrees to God Himself. This is represented in the

steps of Jacob's ladder ascending from earth to heaven, with Jehovah standing above it. A philosophy which bases its conclusions on matter alone, denying all other realities, is defective. A philosophy which denies matter as a reality, and bases its conclusions on the idea that God is all, is defective. Each leaves out essential facts of existence, and its explanations of those facts will not bear the light of rational examination. Let us now examine the series of ideas involved in the philosophy of Christian Science, that we may learn whether it gives us a rational and connected series of causes from nature up to God.

This philosophy begins with the claim that it has discovered the true principle of healing the sick. The chief activities of Christian Science lie in the practice of healing. The legitimacy of this practice rests solely on the principle involved. If the principle is true, the practice in agreement therewith is true; if the principle is false, the practice is wrong. Mrs. Eddy teaches that all disorderly conditions, known under the name of disease, sickness, and accidents, such as broken bones, are not real or actual; they are only beliefs of mortal mind. The reason given why they are not real is that matter is not real, it is non-existent. The forms which we perceive to be composed of matter are not actual, they are only beliefs of mortal mind. The first

link in the explanation of the cause of material phenomena is that:

Matter=Nothing: it is an illusion.

If we trace back the chain of causation and endeavor to learn the cause of this appearance of matter, we find that it and all its forms, both orderly and disorderly, are only beliefs of mortal mind. A subjective state of that mind forms an idea, a thought, or belief, which to the thinker seems objective, but in reality is not. That is, the objective world does not really exist independent of man, it only seems to so exist. The objects are only thoughts of the mind, which appear to be projected outward, but are not really so. They are only like the ravings of the maniac, who believes the disordered imaginings of his mind to be real, when yet they are only illusions. We imagine that we see, hear, smell, taste, and touch actual things of the world; but we do not. The world is, therefore, the creation of mortal mind. Change the subjective state and the scene changes. Change the idea of disease to one of health and you are well.

When we inquire concerning the origin of mortal mind, which possesses this wonderful power of creation, we learn that it also is not anything. It is an illusion. The reason of this is that nothing real can either sin

or form the idea of sin. Nothing real can be sick or form the idea of sickness. Therefore, it is said mortal mind, which produces this idea of disorderly and evil conditions, is itself not real. It is non-existent. It is an illusion.

We have now taken two steps in the series of causation and we have learned that:

1. Matter is an illusion.
2. Mortal mind is an illusion.

When we essay the third step to find the cause and origin of mortal mind, we learn that it is only another name for matter; one is equal to the other; one is the cause of the other. We find ourselves traveling in a circle. We here find that Mrs. Eddy violates one of the fundamental principles of philosophy, namely, an effect cannot be the cause of the thing which produced it. If matter was produced by mortal mind, mortal mind cannot be matter, neither can it be caused by matter. When we seek still further to find its origin, we learn that, because it is imperfect, fallible, erring, and produces sin, sickness, evil, and death, it cannot be caused by God. For God, we are told, cannot create evil or anything that can produce evil. Mortal mind cannot be produced by man, because he is perfect; he cannot originate anything that is imperfect. Mortal

mind, therefore, is not caused by anything real. Nevertheless, it has the appearance of existence; but the cause of this appearance cannot be explained. Matter and mortal mind are, therefore, completely severed from God — the First Cause. They cannot be derived from Him either directly or indirectly. The link of causation between God and mortal mind and between God and the world is completely broken. The series in the chain has a missing link. The philosophy is defective just where it claims to give a rational explanation of the origin of evil. In endeavoring to ascend from the plane of the world, in the series of links in the chain of causation from matter to God, Mrs. Eddy falls down again to matter. Her ladder is without steps upward from earth to heaven.

There is, however, another way of investigating this problem, namely, that of descent from God through creation. Having failed in the attempt to scale the ladder of causation, Mrs. Eddy begins anew at the top of the ladder and endeavors to descend. Beginning with the assertion that God is All in All, that He is the only substance, she endeavors to account for man's existence by the principle of idealism applied to God. Man, she says, is God's idea. As such He is perfect. She teaches that there is no other substance than that of God. Man is of that substance; but she disclaims the

idea that he is identical with God. To explain the difference between God and man, she teaches that man is God's reflection, His image, and likeness. She compares him to the reflection of man's image in a mirror. However, in such a reflection the mirror is a substantial form distinct from the object before the glass. Without such distinctness there cannot be a reflection. So man, as a reflection of God and as a distinct entity distinguished from God, must be organized of substances that are not God; for if he were organized of God's substance, he would be a part of God. Hence we see the necessity for created substances and matters of the earth out of which man may be organized. Mrs. Eddy rejects pantheism and teaches that man is a reflection of God, but denies that there is any finite substance from which he is formed. But as there can be no reflection without such substance, we see rationally that Christian Science reduces man to a non-entity, an illusion, having no actual existence. X

Since ideas are in the mind, being the activity of its substances, so God's ideas are a part of His mind and constitute His wisdom. If man were God's idea, he would be a constituent part of the Divine wisdom. As such he could not be created, for he would be eternal and infinite and thus would be God. The very concept of man as God's idea and as infinite and eternal,

bars the idea of creation; yet Mrs. Eddy teaches that man was created. These statements are contradictory. If he was created, he had a beginning and is, therefore, finite and limited. Man is not eternal for he was created by God and is dependent on Him. He is secondary, a product, and thus a link in the chain of cause and effect, a part of the order of creation. But Mrs. Eddy destroys this link, saying, "God is All," there is no other substance. She thereby destroys the idea of creation and ascribes the creation of all things of nature not to God, as the Scriptures do, but to mortal mind. She destroys the orderly steps of creation through distinct degrees of descent through the spiritual and natural worlds.

By her expressions, "God is All," "He is the only Substance," "Man is God's idea," "He is infinite and eternal," Mrs. Eddy again travels in a circle this time at the top of the ladder of causation. She cannot descend a single step, because when she attempts to do so in the explanation of the origin of the universe, there is no substantial entity out of which to form the rounds of the ladder of causation in the creation of the universe. There is no substance to reflect the Divine image. There is no atmosphere to transmit the rays of Divine light, and, consequently, there can be no mirror and no image. Mrs. Eddy's concept of man is that of a non-

entity, and her idea of man as a reflection and image of God is another of her illusions. This man of Christian Science is a purely theoretical man. He has no relation to man as we know him and as he is revealed to us in the Scriptures. He has no real existence.

We have shown that a reflection cannot exist without a substance to reflect; also that the very idea of creation involves a beginning of the thing created. Man, as created by God, also had a beginning. As a creature he is finite and limited, consequently he is not infinite and eternal. We cannot accept both of Mrs. Eddy's definitions of man, because they are contradictory. As God's infinite and eternal idea, man is uncreated and is, therefore, God's wisdom; but as this is altogether contrary to the Scriptures which teach that he was created, Mrs. Eddy explains that he is a reflection of God; still she rejects the idea of created substances out of which he can be organized and formed. Her concept of created man, therefore, is that of a non-entity, an illusion. He cannot be God's substance without being God and uncreated. He cannot be a finite substance, because there is none. Mrs. Eddy cannot descend a single step in the links of causation. She cannot ascend from earth a single step in causation without falling. Her ladder of causation is broken in the middle, with no possible way of connecting God with His creation.

Finally we are told that:

"If Soul (God) were parted for a moment from its reflection, man, during that moment there would be no self-existent Principle. The Ego would be unexpressed and God and man would be without identity." (p. 204, edition, 1889.)

"Man is the expression of God's Being. If ever there was a moment when man expressed not this perfection, he could not have expressed God; and there would have been a time when Deity was without entity, Being." (p. 466, see p. 202, edition, 1894.)

We have seen that creation involves a beginning. Before creation the creature did not exist. This applies to man as well as to all other created things. Mrs. Eddy declares that man is eternal, he is the expression of God's Being. Without man to express His perfection, God could not exist, for there would have been a time when Deity was without entity or Being. From which we must conclude that before the creation of man God had no Being, that is, He had no existence. This remarkable statement makes God dependent on man for His very existence. Thence also it follows that before creation God was non-existent. He also was a non-entity, an illusion. When rationally examined, Christian Science reduces man as a reflection of God to a mere non-entity. Before man's creation God

Himself was a non-entity, and, therefore, was equal to nothing. We have also seen that:

Matter =nothing; it is an illusion.

Mortal Mind =nothing; it is an illusion.

The world of nature=nothing; it is an illusion.

The philosophy of Christian Science teaches that matter does not exist; mortal mind does not exist; spirits and angels do not exist as organized beings; sin, sickness, evil, and death do not exist; man as a reflection has no real existence; and God without man and before his creation is a non-entity. Hence the whole system of its teaching, in its final analysis and summing up, is — ZERO.

APPENDIX.

SWEDENBORG AND THE MENTAL HEALERS.

HENRY M. CRAIG, M. D., in a magazine article recently published in *The New York Times*, takes the ground that Christian Science is derived from Swedenborg. He quotes a number of parallel statements taken from Mrs. Eddy's and Swedenborg's writings. On the other hand, Rev. James Henry Wiggins, who for several years was literary aid to Mrs. Eddy, when asked about Mrs. Eddy's knowledge of Swedenborg, said:

"No, Swedenborg, and all other such writers, are sealed books to her. She cannot understand such utterances and never could, but dollars and cents she understands thoroughly." (*McClure's Magazine*, October, 1907, p. 699.)

Dr. Craig, however, quotes similar statements from both writers which prove that there is some connection between them. He thinks that the "Divine Mind," spoken of by Mrs. Eddy, is the same as the "spiritual mind" described by Swedenborg. The latter, however, belongs to a finite individual, but the former to God.

In like manner, Dr. Craig believes the "mortal mind," spoken of by Mrs. Eddy, is identical with the "natural mind" described by Swedenborg. In one thing, indeed, these minds agree — both being the seat of evil; but Swedenborg teaches that the natural mind is organized of finite substances and is a real organism; while Mrs. Eddy teaches that mortal mind is only an illusion, it is nothing.

On examining the system of philosophy underlying Mrs. Eddy's teaching and comparing it with that of Swedenborg, we find that they are directly opposite to each other. Mrs. Eddy teaches the non-reality of the material world. Swedenborg teaches that both worlds are actual forms of created substances independent of any created mind.

This question of the sources of Mrs. Eddy's teachings is, however, a very interesting one. Undoubtedly, many ideas in *Science and Health* have been taken from Swedenborg, but they have been greatly changed in the transmission. They have also been taken out of their connection with a philosophy which recognizes three degrees of substantial realities, and have been inserted into a system of idealism which recognizes the actuality of no substance except that of God. Many flowers have been culled from Swedenborg's garden, but they have been transplanted without roots. This is

the case in *Science and Health*. Swedenborg's principles and statements do not harmonize with Mrs. Eddy's idealism.

There is independent testimony that Mrs. Eddy at one time was interested in the writings of Swedenborg. It is also true that her teacher, Dr. Quimby, was a reader of the Swedish seer. George A. Quimby, of Belfast, Me., under date of June 20, 1907, writes:

"Father was at one time quite interested in Swedenborg's ideas."

Dr. Quimby's patient, Dr. Evans, believed and taught Swedenborg's doctrines. He frequently quotes Swedenborg in his books in support of his views on mental-healing. But throughout his writings, Dr. Evans looks at everything from the principle of idealism. He says:

"Reid's attempt to refute Berkeley made me a convert to idealism more than two score years ago." (*Divine Law of Cure*, p. 154.)

This conversion took place about 1840, as his statement given above was published in 1881. Dr. Evans came into consociation with Dr. Quimby about the year 1863. His idealism ante-dated his knowledge of mind-healing and of Swedenborg. It is very prob-

able that when he came into contact with these writings, he applied the principles of idealism to Swedenborg's teachings as well as to mental-healing. He evidently thought that Swedenborg taught the principles of idealism, for he says:

"All the objects of nature are phenomena or appearances, as Hegel, Fichte, Berkeley, Swedenborg, and all idealists affirm." (*Ibid.*, p. 152.)

He speaks of:

"The remarkable assertion of Swedenborg, that God creates the world through man." (*Ibid.*, p. 150; see also *Primitive Mind Cure*, pp. 50, 95.)

He gives *Bushnell's Nature and the Supernatural* as authority for the statement; but he does not verify it by direct reference to Swedenborg, and he evidently misunderstood his position on this subject. What Swedenborg does teach is that matter existed before animal and vegetable forms, and these existed before man; also that God, Who is Divine substance itself, first created a universe of spiritual substance, and from this a universe of material substance, each operating according to distinct laws of its own. Man is an organized form of these two degrees of substance, and God animates and actuates these substantial forms in a

manner similar to the operation of the soul on the body, or of the sun on its system. But in Swedenborg's philosophy the two worlds existed before man and were independent of his perceiving mind. Light existed before the eye, air vibrations before the ear, the material substances before the body, spiritual substances before the mind of man.

It is a curious fact that the three great pioneers of modern mental-healing, Dr. Quimby, Dr. Evans, and Mrs. Eddy, were readers and students of Swedenborg, using many things from his writings to support their position; but they were influenced more by Berkeley than by Swedenborg in their theory of man and his relation to the world. Dr. Quimby's attitude toward the actual existence of matter independent of man's perceiving mind cannot be established by reference to his own works, since these are not published. Dr. Evans, however, makes the statement that Dr. Quimby also accepted the principle of idealism as the basis of his practice of mental-healing. (*Mental Medicine*, p. 210.)

DISEASE.

We may now ask what is there in Swedenborg's teachings which has a bearing on the subject of mental-healing? He antagonizes the theory of the idealists,

that matter in all its forms is only an idea or belief of the human perceiving mind. The ground of common interest will no doubt be found in Swedenborg's teaching concerning disease and the influence of the mind on the body. The position of these mental-healers is that disease exists only as an idea of the mind, it is a false belief, an illusion. Does Swedenborg teach this doctrine? Diseases, according to Swedenborg, are actual conditions of a real body composed of matter. They are not mere mental images, false beliefs of the mind. Swedenborg has much to say in regard to the origin of diseases. He tells us they have a correspondence with hell, and the conditions of health a correspondence with heaven. The origins of diseases in general are intemperance, luxury of various kinds, mere corporeal pleasures; also envy, hatred, revenge, lasciviousness, and the like. These evils are primarily in the mind. They destroy the mind's state of health, from which the external forms of the body suffer; this causes disease and at length death. (See *Arcana Cœlestia*, 5712-5726.)

The cause of disease is mental, the effect is physical; but when brought into act, the disorderly conditions exist on both planes. Evil passions lead to evil actions, diseases follow both. The lust of gluttony produces over eating. This brings on dyspepsia and other diseases. The mind influences the body so that the real

origin of diseases is mental; a secondary origin is violation of the laws of order governing the material body; the next effect is obstruction of the interior fibres and vessels of the body, thereby disturbing the life flow of the purest fluids; the final effect is the disorder or disease in the organs themselves. How does this agree with the theories of the mental-healers that disease is only an idea, a false belief of the mind? Swedenborg makes a deeper analysis of disease than the idealists do. He goes to the root of disease in the lusts of the will itself. The cause leading to disease is operative long before there is any idea of disease in the mind or any knowledge of the functional disturbance in the body. The idea of the mind is of indulgence in evil. It is not an idea of disease. In fact, the disease appears before there is any idea of it in the mind. The moving cause is hidden far more deeply in the mental structure than are the ideas of thought.

We will now ask how do the principles taught by Swedenborg on the healing of diseases agree with the theory of Christian Science? According to Swedenborg, mental reconstruction begins by removing the evil itself, which is not effected by denying the reality of disease, but by shunning the evil causing it as a sin against God. According to Christian Science, we change the idea and the disease will be cured. If the

cause of the disease is in the evil affections of the mind, to merely change the idea of the disease to the thought that you are well, will not change the state of the will itself. The remedy must go deeper to the removal of the evil affection from which the disease originated.

MEDICINE.

Mrs. Eddy earnestly opposes the use of material remedies. To use them is a violation of Christian Science principles. She does, indeed, acknowledge that drugs have been received in her house, but only for the purpose of killing vermin. Her position is that disease is a wrong belief, and its true remedy is to destroy that belief. Swedenborg, while teaching that the origin of disease is mental, at the same time shows that it has its seat as a disease in the physical nature. It must, therefore, be treated from both the spiritual and material planes. The spiritual cause would not manifest itself as disease in the corresponding material plane if the body by acts did not bring down the spiritual disorder into the physical nature. Over eating, which results in disease, is an outward act corresponding to the lust in the mind. When the disease has gained a lodgment in the body, it must be treated on its own plane. Although an effect it must be approached from the plane

of effects as well as from the plane of causes. Hence Swedenborg teaches that:

“Nothing ever exists in man without a cause in the spiritual world. If the natural with man were separated from the spiritual, it would be separated from all cause of existence, and thus from all that is vital. Yet this does not hinder man’s being healed in a natural way; for the Lord’s providence concurs with such means.” (*Arcana Coelestia*, 5713.)

He tells how this concurrence or cooperation is effected by means of medicines:

“Evil uses (among which are poisonous minerals, plants, and animals) serve of use, because they contribute to absorb malignities, and thus also they serve as remedies.” (*Divine Love and Wisdom*, 336; see also *Spiritual Diary Minor*, 4650.)

Medicines, which experience and observation have led men to select largely from noxious and poisonous substances, are not the actual healers. The vital force inflowing from the spiritual world is the healing power endeavoring to bring the body into harmony with itself. But in a condition of disease, the inflow of this living force is obstructed. The obstructions are material malignant products of the disease which have gained a lodgment in the vessels and fibres of the body. The

material medicine acts as an absorbent removing the obstruction, thereby permitting the vital forces to flow down and bring back the body into a healthy form. Medicines, therefore, are means of cure acting on the material plane aiding in the removal of the disorderly products of disturbed conditions of the body.

THE LAW OF HEALING.

Swedenborg teaches that the origin of diseases is from evils. These evils produce corresponding falsities in the understanding, because evil always seeks to defend itself by means of false reasonings and false principles. But such mental conditions do not always produce corresponding physical conditions of the body. For instance, one who is mentally blind to the truth because he has a perverted understanding may have a very keen sight by the physical eye. Spiritual blindness does not produce physical blindness. On the other hand, one may have a defect or blindness of the physical sight and have a very keen and acute mental perception in the understanding. The physical defect may be the effect of accident. Under such conditions, the correspondence between the eye and mind is interrupted. It can only be restored by applying the proper outer remedies. If the eye is destroyed no mental operation can produce a new physical eye.

Swedenborg shows that each distinct plane of being has its own laws. The higher flows into the lower, but it is necessary for the lower to correspond. The body corresponds to the mind, but it must be kept in health by obedience to the laws governing the physical plane. The mind must be kept in health by obedience to the laws on the mental plane. These laws are that the will must be guided by principles of good, and the understanding must be guided by principles of truth. In any effort to bring the mind into harmony with the Divine, there must be a true knowledge of Divine principles. To bring the thought or idea into harmony with the Divine idea it is necessary first to clear the mind of all false principles and notions. The first thing, therefore, is to test the quality of the ideas before receiving them. We must learn the nature of the food offered to us before we eat it. If the Christian Science doctrine is untrue, if it fills the mind with ideas which are not in agreement with a true philosophy, it is evident that such false ideas cannot produce a healthy and sound intellectual condition of mind. We have already tested its idealism and found it wanting in the qualities which characterize a true philosophy. Swedenborg teaches, as John teaches, that we must test that which claims to be truth by the Scriptures. We must also test it by sound reason and by the knowledge gained

through experience. Christian Science does not meet the requirements of any of these standards. This false philosophy cannot bring the mind into harmony with God, with nature, or with the universal experience of mankind.

Swedenborg teaches that the mental state produces effects on the physical. He also shows how the states of mind attract good or evil spirits corresponding thereto. When these states change, the spiritual association is changed. He also shows how this change can be effected by the influence of one person on another in both orderly and disorderly ways. The orderly way is by the rational cooperation of the person influenced; the disorderly way is when one imposes his states of mind on the other without his rational cooperation. He also shows that one may be influenced by mental methods without oral speech, thereby revealing many of the things practised in modern hypnotism and mental-healing. In teaching the nature of the enchantments among the ancients, he says:

"First. They kept the hearing of another, and thus his mind, continually in their words and sayings, not relaxing anything from them; and at the same time breathing and inspiring thought conjoined with affection through the breath in the sound of the speech, in consequence of which the hearer could not think anything of

himself; and thus the falsifiers infused their falsities by force.

"*Secondly.* They infused a persuasion, which was done by keeping the mind away from everything contrary, and holding it intent in the sole idea of the things said by them; hence the spiritual sphere of their mind dispelled the spiritual sphere of the other's mind and suffocated it. This was the spiritual witchcraft which the magi of old used; and it was called the binding and tying of the understanding. This kind of enchantment was of the spirit or thought alone, but the former was also of the mouth or the speech." (*Apocalypse Revealed*, 462.)

These methods of enchantment described by Swedenborg seem to closely coincide with Mrs. Eddy's method of mental-healing, *Miscellaneous Writings*, p. 220, where she says the healer begins by mental argument, to which he adds oral argument, persisting in this course until the patient's mind yields. The mental-practitioner's effort is to overpower the patient's mind and substitute his own thought. Swedenborg teaches that this can be done, but it dispels the patient's own spiritual sphere and substitutes that of the practitioner. It is a species of spiritual witchcraft, because the whole effort is to destroy the rational freedom of the man and to impose false ideas on him. When such a change affects the physical, as it may, the influence is

not good, because effected by methods injurious to rational freedom.

On the other hand, a sick patient may be led through rational instruction to a better mental state of mind. He may be led to cooperate with the physician in removing the disease both by mental and by physical means, without the imposition of another's mental state on him.

Swedenborg's teaching in regard to disease shows the necessity of the physician having a thorough knowledge of the physical structure and of diseases, of their symptoms and causes, of materia medica and the proper remedy for each disease. He should also have an extensive knowledge of the mental nature and its influence on the body. This cannot be attained by three weeks' instruction. Swedenborg, until fifty-seven years of age, was a laborious student of the physical sciences. He wrote treatises on the human body, in which he anticipated many things re-discovered by modern investigators. The Royal Swedish Academy of Sciences has recently begun the publication of his scientific works on account of their value to the scientific world of the present day. When Swedenborg ascended to the spiritual plane he stood on the solid ground of his previous scientific attainments. He did not dissipate his previous knowledge of nature and its

laws in a misty idealism, but added to his solid scientific attainments a rational view of the mental plane.

MIRACLES.

The mental-healers make the plea that they are simply restoring to the world the deeds of healing done by Jesus and His disciples. They stand on the Lord's words to the disciples that they should go forth into all the world, saying:

"In My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (*Mark xvi. 17, 18.*)

Mrs. Eddy, however, does not believe there are any devils; she refuses to take up serpents, to drink a poisoned cup, to walk on water, and will not permit her students to lay hands on the sick. However, the claim to be able to perform miracles has an influence on many minds. A new explanation of the miracles is offered. They are not miracles, that is, no extraordinary influence was exerted over nature; the healing was simply a change of the belief. Here again Swedenborg is supposed to support this view by his doctrine of the influence of mind over matter. But when we turn to his

teaching concerning miracles, we learn that they were actually performed; the bread was created in the baskets of the apostles; the water was turned into wine in the water pots; the dead were actually raised. This was not effected in belief, but by the Divine presence operating through the laws of creation. He proceeds to teach that these miracles were done for two reasons, which when that state of the church had passed, miracles ceased, never again to be renewed. *First.* Miracles were performed that thereby the Divine power to regenerate man might be represented and be recorded in the Word, and from it forever afterward the Word might serve as a basis for man's instruction. *Secondly.* They were performed to convince the men of that age that the Lord possessed Divine power; but when the church had been brought to acknowledge this, afterward rational means alone were used in the instruction of men, because miracles tend to take away man's freedom. This is Swedenborg's teaching concerning miracles, and it does not agree with the theories of the mental-healers. Swedenborg indeed does teach that so-called miracles have been done since, but he calls them magical miracles; and condemns them as obstructions to the implantation of spiritual faith. In view of our investigation of Swedenborg's teachings on these subjects, we cannot but conclude that his philosophy

does not endorse the claims of Christian Science in any of its fundamental positions. Even though isolated truths may have been taken from Swedenborg and incorporated in *Science and Health*, they are used in a way that Swedenborg does not endorse.

SWEDENBORG'S AND MRS. EDDY'S CLAIMS.

Another curious proof of Mrs. Eddy's contact with the writings of Swedenborg is the similarity of the claims of the two writers. It would seem almost impossible for two writers to claim the same thing for their works, without one copying from the other. However that may be, it is perfectly evident that two opposite systems of philosophy, both claiming to be revealed by God, cannot both be true. One or the other at least must fall to the ground. But neither can be accepted, except so far as it commends itself to an enlightened mind by proof from Scripture, from human reason, from science, and from human experience. A true philosophy brings all things into harmonious relationship. It will harmonize reason and revelation, science and theology, and enlighten us in the deep problems of human existence.

In closing this treatment of the relation of Mrs. Eddy's teaching to that of Swedenborg, we will place in parallel columns their respective claims to Divine illumination:

SWEDENBORG.

MRS. EDDY.

Written 1745 to 1772.

Written 1875 to 1907.

"Why, from being a philosopher I have been chosen. The cause has been that the spiritual things now being revealed may be taught and understood naturally and rationally.

. . . For this reason I was introduced by the Lord first into the natural sciences, and thus prepared; and in fact from the year 1710 to 1744 when heaven was opened to me." (*Documents*, 232.)

The *Second Coming of the Lord* is not in person, but it is in the Word, which is from Him and is Himself. . . . *It is effected by means of a man*, before whom He has manifested Himself, and whom He has filled with His spirit to teach the doctrines of the New Church through the Word from Him. . . . The Lord has sent me on this office. . . . From the first day of that call, I have not received anything which pertains to the doctrines of that church from any angel, but from the Lord alone, while I read the Word." (*True Christian Religion*, 776-779.)

"God has been graciously fitting me, during many years, for the reception of a final revelation of the absolute Principle of Scientific Mind-healing." (p. 1.)

"The healing power of Truth is demonstrated to be an immanent, eternal quality, or Principle. . . . *Its discovery is the second coming* of the Gospel of peace on earth and good will to men." (p. 43.)

"The works I have written on Christian Science contain absolute Truth, and my necessity was to tell it. . . . I was a scribe under orders; and who can refrain what God indites." (*Miscellaneous Writings*, p. 311.)

The star seen by the wise men signifies knowledge from heaven, knowledge concerning the Lord. (*Apocalypse Explained*, 422; *Doctrine of the Sacred Scriptures*, 23.)

The Word or sacred Scripture has an internal or spiritual sense. (*Doctrine of the Sacred Scriptures*, 5.)

It was revealed through Swedenborg. (*True Christian Religion*, 780.)

"The mighty angel coming down from heaven (*Rev. x. 1*) signifies the Lord in Divine Majesty and Power." (*Apocalypse Revealed*, 465.)

"He had in his hand a little book open signifies the Word as to this point of doctrine therein, that the Lord is the God of heaven and earth, and that His Human is Divine. . . . *In the little book were the things contained in the Doctrine of the New Jerusalem concerning the Lord, from beginning to end.* (This is one of the books published by Swedenborg.) (*Ibid.*, 469, 472.)

"Take the little book and eat it up signifies to receive the doctrine concerning the Lord and to acknowledge it. (*Ibid.*, 481.)

"The Star of Bethlehem is the *star of Boston* — Divine Science." (*Miscellaneous Writings*, pp. 320, 321.)

Mrs. Eddy teaches that there is a spiritual sense in the Scriptures, which she has revealed in her *Key to the Scriptures*. (pp. 17, 495-569.)

"Is this angel, or message from God, Divine Science, that comes in a cloud?" (p. 550.)

"This angel had in his hand a 'little book' open for all to read. *Did this same book contain the revelation of Divine Science*, (that is, *Science and Health*), whose right foot and dominant power were upon the sea, upon elementary, latent error, the source of all error's visible forms?" (p. 551.)

"Take it and eat it up. Mortal, obey the heavenly evangel. Take up Divine Science." (p. 551.)

Rev. xii.—"A woman clothed with the sun signifies the Lord's New Church. (*Ibid.*, 533.)

"The woman in the *Apocalypse* is the vignette, which illustrates as man the spiritual idea of God — and God and man as the divine Principle and divine idea." (p. 553.)

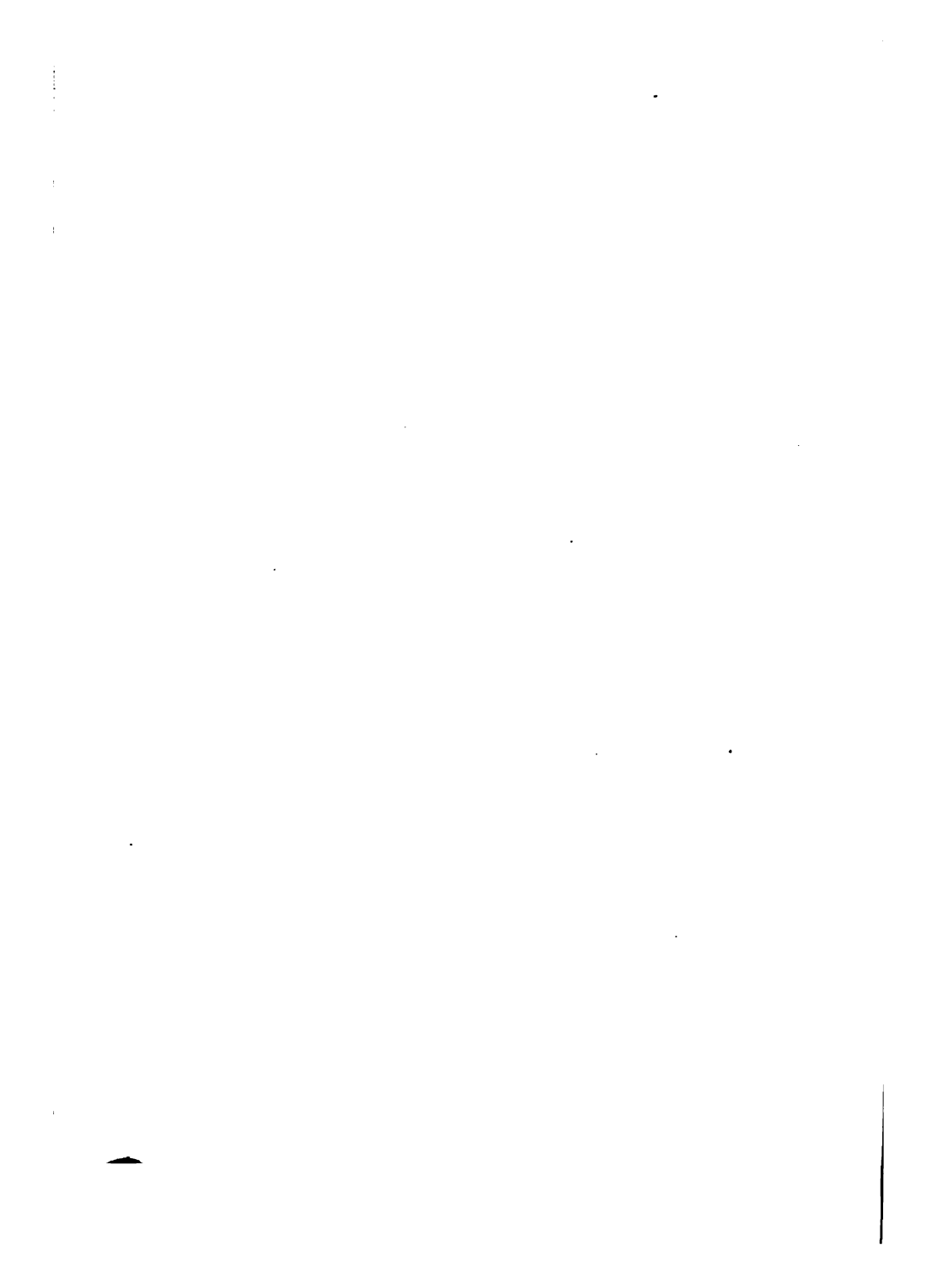
The Holy City New Jerusalem signifies a New Church to be established by the Lord at the end of the former church. (*Ibid.*, 881.)

"This sacred city . . . represents the Alpha and Omega of Divine Science." (p. 566.)

Jerusalem means the church as to doctrine and worship. . . . The City Jerusalem descending from God out of heaven signifies the heavenly doctrine of the New Church. . . . It is called Heavenly Doctrine, because it was revealed to me out of heaven. (*The New Jerusalem and its Heavenly Doctrine*, 1-7.)

"Our present feeble revelation of Christian Science must close with Saint John's Revelation as seen by the great apostle; for this vision is the acme of this Science, as the Bible reveals it." (p. 569.)

"New Jerusalem. Divine Science." (p. 583.)



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